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"LIBERTY, HOLINESS, LOVE"

DAVID REED, PROPRIETOR. BOSTON, SATURDAY, APRIL 29, 1848. N. S. FOLSOM, EDITOR.

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For the Register.

DISCOVERY OF AMERICA.

It pleased the Almighty Sovereign of the Universe to cloud this Continent in night for long ages. It was not known, scarcely was it dreamed of, by the nations of the old world. For more than five thousand years of recorded history the conflicts and the fortunes of our race, so far as we know them, were confined to the Eastern Continent. There barbarism and pagan civilization ran their courses of brutality and error. There abuses and corruptions which fettered the scenes of human life, became hoary in years, and almost irresistible in their malign influence. There various experiments in government were tried, and many theories in religion were tested. There the feudal distinctions between the powerful and the weak, turned the millions of the people into the slaves of a few nobles. There, on that old Continent, in one word, the game of human life, with its terrific hazards and its deadly strife, was played for ages, till humanity became sick of its own company, and bred its desolating plagues, and fought its frightful battles. It seemed as if the fate of humanity on the earth was sealed, and that there would be another cleansing flood to purify the globe, had there not been a covenant of mercy between God and men. Then the Almighty again opened the seas for the deliverance of his chosen people, and rolled away the clouds which concealed this continent, and offered humanity a new refuge beyond the ocean. Then this wide and beautiful hemisphere with its many islands was seen reposing on the deep in inviting loveliness, holding out new hopes—a place of a new trial to man. The features of the race have been steadily improving ever since. It was first for their golden mines, their unpurchased riches, that these new regions were hailed with delight by men. That fact, which is so prominent in all the early voyages here, is only another token of the corruption into which humanity had sunk. It was soon found that the promised mines were like those which the dying husbandman told his indolent sons they would find by digging over his fields—the mines of the earth's good soil which industry alone could make productive. That was indeed the richest wealth, because of the toil which purchased it; and the health which enjoyed it, and the virtue which attended it, would not have come from all the mines of Ophir.

When that delusion of gold was all dissipated, a race of men came to the portion of this Continent which was best suited by its rugged features to call out the nobler energies of humanity, and the prospects of the race have been rising ever since. Those early days of toil and trial here were told in many a marvellous tale in the old world, and awe-struck readers there rose to their highest view of the Providence of God, as the only protection and inspiration of those who were founding a new empire in their wilderness cabins.

For the Register.

ANTI-SABBATH CONVENTION.

The question, whether there is or is not authority in the teaching and example of Christ for the observance of the Sabbath, I consider as of too great importance to be decided from a cursory examination. There appears to be a misunderstanding of the nature and design of the Sabbath. J. P. B. considers it an institution designed exclusively for the Jews, or merely one of "the Jewish *ceremonial* laws." He says:

"There are no reasons for the non-observance of any *moral law*; but the observance of the Sabbath is not a moral, but a ceremonial law; and the reason for the non-observance of it is the same as for the non-observance of other Jewish ceremonial laws."

"The observance of the Sabbath is not a moral, but a ceremonial law." I suppose J. P. B. means to say that the observance of the Sabbath is not a moral but a ceremonial law. By what authority or for what reason is one of the ten commands of God declared to be not a *moral* but a *ceremonial* law? Not one of the other nine laws has, to my knowledge, by any theologian ever been called a *ceremonial* law.

We should be much surprised to hear the profane swearer, or the thief, or the murderer plead that he had broken only a "Jewish ceremonial law," and not a *moral law* of God; a law not suited to the nature and condition of Gentiles! The law of the Sabbath, as is every law of God, is a benevolent law, and in no way limited to one people, or to one age, or to "the childhood of our race," or to "the imposing ceremonies of the Jewish church," any more than are the laws that forbid theft or murder.

That there were Jewish laws properly called *ceremonial* laws, "shadows of better things to come," is unquestionably true,—which better things were realities, as obedience is better than the ceremonial of offering of sacrifice for sin.

If the law that commands that the Sabbath be kept holy is a *moral* command designed to be a blessing to all nations of every age, and adapted, as is every moral command, to be a blessing to every individual of every nation, why is it not just and right that the laws of society shall, as far as practicable, secure to every individual the enjoyment of the blessing? The peace and satisfaction and benefit of the Sabbath are as dear to many as is the quiet possession of property. I do not understand J. P. B., in remarking that "the moral commands of God which do not affect the rights of the public, are immediate directions from Him to each individual soul, with which the people or their Government have no authority to interfere." What moral commands can there be that do not directly or indirectly affect the rights of the public? As communities, as truly as in the church relation, we are to many intents and purposes members one of another. How beautiful, how true to nature and to God was Paul's appeal, "Who is weak, and I am not weak? Who is offended, and I burn not!" Carrying out the principle of the argument, who can profane or abuse the day believed to be commanded of God to be kept holy, and not give cause of offence!

J. P. B. complains that "the Reformation brought back the dark pall of repudiated Judaism to cover the beautious form of paralyzed Christianity."

True, and it brought back some of the gloomy deformities of heathen philosophy, and has sadly changed it from its beautiful simplicity. But the perversion of a system or a law impairs not in the least its authority, nor changes its design. But is our community in danger of going back to Jewish austerity in their regard for the Sabbath? What instances are there of oppression by the civil law to enforce the holy keeping of the Sabbath? An "Anti-Sabbath Convention" called for what? For what purpose did the French National Convention in their former revolution, at the crisis of its madness, abolish the Christian Sabbath and establish a decade? For what, other than to carry into effect that darkest, deadliest of national decrees, at which, but for its impoteney, all nature must start as at an "annihilating God," that "Death is an eternal sleep"?

And are they who deny all *authority* for the holy keeping of the Sabbath on either the *seventh* or the *first* day of the week, the religionists to whom we are to look to reform "the old mechanism of public worship, the selfish heartlessness of society?"

J. P. B. is requested to reconsider his assertion that the law of the Sabbath is "not a moral but a Jewish ceremonial law." If he persists in the assertion, will he inform us what other laws of the decalogue are *ceremonial* and not *moral*, binding upon Jews and not upon Christians!

J. R.

[THE FUGITIVE ROYAL FAMILY. We are quite willing to hear a word of commiseration for the Ex-King of the French and his fallen house. But our friend seems to go as far to the extreme left, as any who he thinks go to the extreme right; and if others seem to him to forget individuals in the mass, he would seem to forget the mass in a few towering individuals. We are free to confess, ourselves, that our sympathy is more, in the present case, for the masses who are destitute of daily bread, than for the King who, though an exile from the splendor of a throne, has yet millions in money at his command, that will enable him to live in luxury. "Poor Louis Philippe!" We echo that word. That he should be preserved from assassination, and led through unsurpassed vicissitudes, and the ægis of Divine Providence be held over him and round about him—for so ignoble an end, as to haste away from his palace, and from his country, in his old age, with hardly a sous in his pocket, and at last land on those shores dressed in a sailor's pea-jacket, where he had so recently appeared in the regal purple! Poor Louis Philippe indeed!]

For the Register.

MR. EDITOR,—May it be permitted in a religious paper—what in a political Journal might be imputed to partizan prejudices—the expression of surprise that amid the notices, both in prayers and sermons, of the late revolutionary movement in France, not a word of commiseration has been uttered for its fugitive Royal Family! Something of this sort was due to them, whether "sinned against or sinning." Apart from the plea of one who claims to have suffered from observance of his oath—something is due to a king (our ally) who has trodden our shores and been the guest of our Washington, and something to a Queen who has shared the solicitudes of Marie Antoinette without her indiscretions.

Rhetoricians have considered indeed, that pity was more naturally excited by individual cases, like that of the Widow at the Battle of Minden, or Sterne's solitary Captive in his Dungeon—but we are a great people, and our sympathy is with the masses. It is in truth a massy article—too massy to be very moving.

In what has been said it is not requested to deprecate the charge of any undue partiality for the purple, either here or elsewhere. Indeed a real devotee of it might argue nothing more favorable to its future resumption, than the rupture of all the ties of social order; and all history shows (and none more than that of France itself) how surely such Jacobinical measures as the present must lead to anarchy, and anarchy eventuate in despotism.

[From the N. Y. Tribune.]

LETTERS FROM HON. JOHN Q. ADAMS TO HIS SON, ON THE BIBLE AND ITS TEACHINGS.

LETTER. V.

In the promise with which my last letter to you upon the Bible was concluded, I undertook a task from the performance of which I have been thitherto deterred by its very magnitude and importance: the more I reflected upon the subject, the more sensibly did I feel my incompetency to do it justice, and by a weakness so common in the world from the apprehension of inability to accomplish as much as I ought, I have hitherto been withheld from the attempt to accomplish anything at all. Thus more than a year has elapsed, leaving me still burdened with the load of my promise; and in now undertaking to discharge it, I must premise that you are only to expect the desultory and indigested thoughts which I have not the means of combining into a regular and systematic work. I shall not entangle myself in the controversy which has sometimes been discussed with a temper not very congenial either to the nature of the question itself or the undoubted principles of christianity, whether the Bible, like all other systems of morality lays the ultimate basis of all human duties in *self-love*, or whether it enjoins duties on the principle of *perfect*, and *disinterested benevolence*. Whether the obligations are sanctioned by a promise of reward or a menace of punishment, the ultimate motives for its fulfilment may justly be attributed to the selfish considerations. But if obedience to the will of God be the universal and only foundation of all moral duty, special injunctions may be binding upon the consciences of men, although their performance should not be secured either by the impulse of hope or fear.

The law given from Sinai was a civil and municipal as well as a moral and religious code; it contained many statutes adapted to that time only, and to the particular circumstances of the nation to whom it was given; they could of course be binding upon them, and only upon them, until abrogated by the same authority which enacted them, as they afterward were by the christian dispensation; but many others were of universal application,—laws essential to the existence of men in society, and most of which have been enacted by every nation, which ever professed any code of laws. But the Levitical was given by God himself; it extended to a great variety of objects of infinite importance to the welfare of men, but which could not come within the reach of human legislation; it combined the temporal and spiritual authorities together, and regulated not only the actions but the passions of those to whom it was given.—Human legislators can undertake only to prescribe the actions of men; they acknowledge their inability to govern and direct the sentiments of the heart; the very law itself is a rule of civil conduct, not of internal principles, and there is no crime in the power of an individual to perpetrate which he may not design, project and fully intend without incurring guilt in the eye of human law. It is one of the greatest marks of divine favor bestowed upon the children of Israel, that the Legislator gave them rules not only of action but for the government of the heart. There were occasionally a few short sententious principles of morality issued from the oracles of Greece; among them, and undoubtedly the most excellent of them, was that of self-knowledge, which one of the purest moralists and finest poets of Rome expressly says came from heaven. But if you would remark the distinguishing characteristics between true and false religion, compare the manner in which the ten commandments were proclaimed by the voice of the Almighty God, from Mount Sinai, with thunder and lightning, and earthquake, by the sound of the trumpet, and in the hearing of six hundred thousand souls, with the studied secrecy and mystery and mummery with which the Delphic and other oracles of the Grecian gods were delivered. The miraculous interpositions of Divine power recorded in every part of the Bible we.e invariably marked with grandeur and sublimity worthy of the Creator of the world, and before which the gods of Homer, not excepting his Jupiter, dwindle into the most contemptible pigmies; but on no occasion was the manifestation of the Deity so solemn, so awful, so calculated to make indelible impressions upon the imaginations and souls of the mortals to whom He revealed Himself, as when He appeared in the character of their Lawgiver.

The law thus dispensed was, however, imperfect; it was destined to be partly suspended and improved into absolute perfection many ages afterward by the appearance of Jesus Christ upon earth. But to judge of its excellence as a system of laws, it must be compared with human codes which existed or were promulgated at nearly the same age of the world in other nations. Remember, that the Law was given 1,490 years before Christ was born, at the time the Assyrian and Egyptian monarchies existed; but of their government and laws we know scarcely anything save what is collected from the Bible. Of the Phrygian, Lydian, and Trojan States at the same period, little more is known. The President Gorget, in a very elaborate and ingenious work on the origin of letters, arts and sciences among the ancient nations, says that "the maxims, the civil and political laws of these people are absolutely unknown; that not even an idea of them can be formed, with the single exception of the Lydians, of whom Herodotus asserts, that their laws were the same as the Greeks." The same author contrasts the total darkness and oblivion into which all the institutions of these mighty empires have fallen, with the fullness and clearness and admirable composition of the Hebrew code, which has not only descended to us entire, but still continues the national code of the Jews, (scattered as they are over the whole face of the earth,) and enters so largely into the legislation of almost every civilized nation upon the globe. He observes "that these laws have been prescribed by God himself: the merely human laws of other cotemporary nations cannot bear any comparison with them. But my motive in forming the comparison, is to present to your reflections as a proof—and to my mind a very strong proof—of the reality of their divine origin. For how is it that the whole system of government and administration, the municipal, political, ecclesiastical, military and moral laws and institutions which bound in society the numberless myriads of human beings who formed for many successive ages the stupendous monarchies of Africa and Asia, should have perished entirely and been obliterated from the memory of mankind, while the laws of a paltry tribe of shepherds, characterized by Tacitus, and the sneering infidelity of Gibbon, as "the most despised portion of their slaves," should not only have survived the wreck of those empires, but remain to this day rules of faith and practice to every enlighted nation of the world, and perishable only with it? The reason is obvious: it is their intrinsic excellence which has preserved them from the destruction which befals all the works of mortal man. The precepts of the decalogue alone (says Gorget,) disclose more sublime truths, more maxims essentially suited to the happiness of man, than all the writings of profane antiquity put together can furnish. The more you meditate on the laws of Moses, the more striking and brighter does their wisdom appear. It would be a laborious but not an unprofitable investigation, to reduce into a regular classification, like that of the Institutes of Justinian or the Commentaries of Blackstone, the whole Code of Moses, which embraces not only all the ordinary subjects of Legislation together with the principles of religion and morality, but laws of ecclesiastical directions concerning the minutest actions and dress of indivrduals. This, however, would lead me too far from my present purpose, which is merely to consider the Bible as a system of morality; I shall therefore notice those parts of the law which may be referred particularly to that class, and at present must confine myself to a few remarks upon the decalogue itself, which, having been spoken by the voice, and twice written upon the stone tables by the finger of God, may be considered as the foundation of the whole system—of the ten commandments, emphatically so called, for the extraordinary and miraculous distinction by which they were promulgated.

The first four are religious laws. The fifth and tenth are properly and peculiarly moral and domestic rules. The other four are of the criminal department of municipal laws. The unity of the Godhead, the prohibition of making graven images to worship, that of taking lightly (or in vain as the English translation expresses it) the name of the Deity, and the injunction to observe the Sabbath as a day sanctified and set apart for His worship, were all intended to inculcate the reverence for the one only and true God—that profound and penetrating sentiment of piety which, in a former letter, I urged as the great and only immovable foundation of all human virtue. Next to the duties toward the Creator, that of honoring the earthly parent is enjoined. It is to them that every individual owes the greatest obligations, and to them that he is consequently bound by the first and strongest of all earthly ties. The following commands, applying to the relations between man and his fellow mortals, are all negative, as their application was universal to every human being: i. e. it was not required that any *positive* acts of beneficence toward them should be performed, but only to abstain from wronging them, either: 1st—in their persons; 2d—in their property; 3d—in their conjugal rights; 4th—in their good name; after which, all the essential enjoyments of life being thus guarded from voluntary injury, the tenth and closing commandment goes to the very source of all human actions—the heart—and positively forbids all those desires which first prompt and lead to every transgression upon the property and right of our fellow-creatures. Vain indeed would be the search among the writings of profane antiquity, (not merely of that remote antiquity, but even in the most refined and philosophical ages of Greece and Rome,) to find so broad, so complete and so solid a basis for morality as this decalogue lays down. Yet I have said it was imperfect—its sanctions, its rewards, its punishments, had reference only to the present life, and it had no injunctions of positive beneficence toward our neighbors. Of these the law was not entirely destitute in its other parts; but, both in this respect and in the other, it was to be perfected by Him who brought life and immortality to light in the gospel. Upon which subject you shall hear more,

From your affectionate Father,
JOHN QUINCY ADAMS.

THE ABDICATION OF LOUIS PHILIPPE.

It is not a light joy, such as can express itself in vain talk, in bluster, mockery, and "tremendous cheers;" it is stern, almost sacred joy, that the late news from Paris excites in earnest men. For a long melancholy series of years past, there has been no event at all to excite in earnest men much other than weariness and disgust. To France least of all had we been looking, of late, for tidings that would elevate and cheer us. Nor is the present terrible occurrence properly great or joyful, as we say, it is very sad, rather; and as death, and human misery and sin; yet with a radiance in it like that of stars; sternly beautiful! symbolic of immortality and eternity!

Sophist Guizot, sham-king Louis Philippe, and the host of quacks, of obscene spectral nightmares, under which France lay writhing, are fled. Burst are the stony jaws of that enchanted, accursed, living tomb; rent suddenly are the wrappages and cerements; from amid the noisome clamm and darkness of the grave, bursts forth, thunder-clad, a soul that was not dead, that cannot die! Courage; the righteous Gods do still rule this earth. A divine Nemesis, hidden from the base and foolish, known always to the wise and noble, tracks unerringly the footsteps of the evil-doer; who is Nature's own enemy, and the enemy of her eternal laws, whom she cannot pardon. Him no force of policy, or most dextrous contrivance and vulpine energy and faculty, will save: into his own pit, he at last does assuredly fall,—sometimes, as now, in the sight and to the wonder of all men.

Alas, that any king, or man, should need to have this oldest truth, older than the world itself, made new to him again, and asserted to be no fable or hearsay, but a very truth and fact, in this frightful manner! To the French nation and their kings it has been very impressively taught, under many forms by most expensive courses of experiment, for sixty years back; and they, it appears, and we, still require new lessons upon it.

Very sad on all sides! Here is a man of great talent, of manifold experience in all provinces of life, accepting the supreme post among his fellow-men, and deliberately, with steadfast persistence, for seventeen years, attempting his high task there, not in the name of God, as we may say, but of the enemy of God! On the vulpine capabilities alone had Louis Philippe any reliance;—not by appealing, with courageous energy and patience, to whatever was good and genuine and worthy around him (which existed, too, though wide-scattered, and in modest seclusion, rather than flagrant on the house tops;) not by heroic appeal to this, but by easy appeal to what was bad and false and sordid, and to that only has he endeavored to reign. What noble thing achieved by him., what noble man called forth into beneficent activity by him, can Louis Philippe look back upon? None. His management has been a cunningly devised system of iniquity in all its basest shapes. Bribery has flourished; scandalous corruption, till the air was thick with it, and the hearts of men sick. Paltry rhetoricians, parliamentary tongue fencers; mean jobbers, intriguers; every serviceablest form of human greed and lowmindedness has this "source of honor" patronized. For the poor French people, who by their blood and agony bore him to that high place, what did he accomplish?—Penal repression into silence; that, and too literally nothing more. To arm the sordid cupidities of one class against the bitter unreasonable necessities of the other and to leave it so,—he saw no other method. His position was indeed difficult, but he should have called for help from Above; not from Below!

Alas, in his wide roamings through the world,—and few have had a wider ramble than this man—he had failed to discover the secret of the world, after all. If this universe be indeed a huge swindle? In that case, supreme swindler will mean sovereign ruler: in that case—but not in the other! Poor Louis Philippe; his Spanish marriages had just prospered with him, to the disgust of all honorable hearts; in his Spanish marriages he felt that he had at length achieved the topstone which consolidated all, and made the Louis Philippe system, (cemented by such bribery mortar, bound by such diplomatic tie-beams) a miracle of architecture, when the solid earth, (impatient of such edifices,) gave way, and the Eumenides rose, and all was blazing insurrection and delirium: and Louis Philippe "drove off in a brougham," or *coucou* street cab, "through the barrier of Passy,"—towards night and an avenging doom. Egalite Fils, after a long, painful life voyage, has ended no better than Egalite Pere did. It is a tragedy equal to that of the sons of Atreus.

Louis Philippe one could pity as well as blame. were not all one's pity concentrated on the millions who have suffered by his sins. On the French people's side, too, is it not tragical? These wild men in blouses, with their faces and their hearts all blazing in celestial and infernal lightning, with their barricades up, and their fusils in their hands,—they are now the grandsons of the Bastilers of '89, and the Septembers of '92; the fathers fought in 1830, they in 1848 are still fighting. To the third generation it has been bequeathed by the second and the first; by the third generation the immense problem, still to solve, is not deserted, is duly taken up.—They also protest with their heart's blood against a universe of lies; and say audibly, as with the voice of whirlwinds, "In the name of all the Gods, we will not have it so! We will die rather; we and our sons and grandsons, as our fathers and grand-fathers have done. Take thought of it therefore, what our first transcendant French revolution did mean; for your own sake and for ours, take thought, and discover it, for accomplished it shall and must be, and peace or rest is not in the world till then!"

"The throne was carried out by armed men in blouses; was dragged along the streets and at last smashed into small pieces," say the Journals. Into small pieces: let it be elaborately broken, pains be taken that of it there remain nothing;—"Begone thou wretched upholstery phantasm; descend thou to the abysses, to the cess-pools, spurned of all men, thou art not the thing we required to heal us of our unbearable miseries; not thou, it must be something other than thou!" So ends the "Throne of the Barricades;" and so it right well deserved to end. Thrones founded on iniquity, on hypocrisy, and the appeal to human baseness cannot end otherwise.

When Napoleon, the armed soldier of Democracy, as he has been called—who at one time had discerned well that lies were unbelievable, that nations and persons ought to strip themselves of lies, that it was better even to go bare than "clothed with curses" by way of garment; when Napoleon, drunk with more victory than he could carry, was about deserting this true faith, and attaching himself to Popes and Kaisers, and other entities of the chimerical kind; and in particular had made an immense explosion of magnificence at Notre Dame, to celebrate his *Concordat* (the cow-pox of religion, *la vaccine de la religion*, as he himself privately named it,) he said to Augereau, the fencing master who had become Field Marshal, "Is it not magnificent?" "Yes, very much so," answered Augereau, "to complete it, there wanted only some shadow of the half million of men who have been shot dead to put an end to all that."

"All fictions are now ended," says M. Lamartine, at the Hotel de Ville. May the Gods grant it. Something other and better, for the French and for us, might then try, were it but afar off, to begin! [London Examiner.

THINGS AND THOUGHTS IN EUROPE.

FROM THE FOREIGN CORRESPONDENCE OF THE TRIBUNE.

ROME, January, 1848.

I think I closed my last letter, without having had time to speak of the ceremonies that precede and follow Epiphany. This month, no day, scarcely no hour, has passed unmarked by some showy spectacle or some exciting piece of news.

On the last day of the year died Don Carlo Torlonia, brother of the banker, a man greatly beloved and regretted. The public felt this event the more that its proximate cause was an attack made upon his brother's house by Paradisi, now imprisoned in the Castle of St. Angelo, pending a law process for proof of his accusations. Don Carlo had been ill before, and the painful agitation caused by these circumstances decided his fate. The public had been by no means displeased at this inquiry into the conduct of Don Alessandro Torlonia, believing that his assumed munificence is, in this case, literally a robbery of Peter to pay Paul, and that all he gives to Rome is taken from Rome. But it sympathized no less with the affectionate indignation of his brother, too good a man to be made the confidant of wrong, or have eyes for it, if such exist.

Thus, in the poetical justice which does not fail to be, at least, done in the prose narrative of life—while men hastened, the moment one chanced to raise the cry against Don Alessandro, to echo it back by all kinds of imputations both on himself and his employees, every man held his breath and many wept while passed the mortal remains of Don Carlo; feeling that in him was lost a benefactor, a brother, a simple, just man.

Don Carlo was a Knight of Malta, but with him the celibate life had not hardened the heart—but only left it free on all sides to general love. Not less than half a dozen pompous funerals were given in his honor, by his relatives, the brotherhoods to which he belonged, and the battalion of the Civic Guard to which he was commander-in-chief. But in his own house the body lay in no other state than that of a simple Franciscan, the Order to which he first belonged, and whose vow he had kept through half a century, by giving all he had for the good of others. He lay on the ground in the plain dark robe and cowl—no unfit subject for a modern picture of little angels descending to shower lilies on a good man's corpse. The long files of armed men, the rich coaches and liveried retinues of the princes, were little observed in comparison with more than a hundred orphan girls whom his liberality had sustained and who followed the bier in mourning-robes and long white veils, spirit-like in the dark night. The trumpet's wail, and soft melancholy music from the bands, broke at times the roll of the muffled drum; the hymns of the Church were chanted and volleys of musketry discharged in honor of the departed—but much more musical was the whisper in which the crowd, as passed his mortal spoil, told anecdotes of his good deeds. * *

I hear the Ave Maria just ringing; by the way, nobody pauses, nobody thinks, nobody prays.

"Ave Maria! 'tis the hour of prayer,
Ave Maria! 'tis the hour of love," &c.

is but a figment of the poet's fancy.—What a Rome!—the fortieth day of rain, and damp, and abominable reeking odors, such as blessed cities swept by the sea-breeze—bitter sometimes, yet indeed a friend—never know. It has been dark all day, though the lamp has only been lit half an hour. The music of the day has been, first the atrocious arias which last in the corso till near noon, though certainly less in virulence on rainy days. Then came the wicked organ grinder, who, apart from the horror of the noise, grinds exactly the same obsolete abominations as at home or in England—"The Copenhagen Waltz," "Home, sweet home," and all that! The cruel chance that both an English my-lady and a Councillor from one of the Provinces live opposite, keeps him constantly before my window, hoping baiocchi—forgetful that Marsyas got something very different to punish the noise *he* made. Within, the three pet-dogs of my landlady, bereft of their walk, unable to employ their miserable legs and eyes—exercise themselves by a continual barking, which is answered by all the dogs in the neighborhood. An urchin returning from the laundress, delighted with the symphony, lays down his white bundle in the gutter, seats himself on the curb-stone and attempts an imitation of the music of cats as a tribute to the concert. The door bell rings, *Chic*, "Who is it!" cries the handmaid, with unwearable senselessness, as if any one would answer *Rogue* or *Enemy*, instead of the traditionary *Amico, Friends*. May it be, perchance, a letter, news of home, or some of the many friends who have neglected so long to write, or some ray of hope to break the clouds of the difficult Future. Far from it. Enter a man poisoning me at once with a smell of the worst possible cigars, not to be driven out, insisting I shall look upon frightful, ill-cut cameos, and worse-designed mosaics, made by some friend of his, who works in a chamber and will sell *so* cheap. Man of ill-odors and meanest smile! I am no Countess to be fooled by you. For dogs they were not even—dog-cheap.

A faint and misty gleam of sun greeted the day on which there is the feast to the Bambino, the most venerated doll of Rome. This is the famous image of the infant Jesus, reputed to be made of wood from a tree of Palestine, and which, being taken away from its present abode—the Church of Ava Cœli—returned by itself, making the bells ring as it sought admittance at the door. It is this which is carried in extreme cases to the bedside of the sick. It has received more splendid gifts than any other idol. An orphan by my side, now struggling with difficulties, showed me on its breast a splendid jewel, which a doting grandmother thought more likely to benefit her soul if given to the Bambino, than if turned into money to give her grandchildren education and prospects in life. The same old lady left her vineyard, not to these children, but to her confessor, a well-endowed Monsignor, who occasionally asks this youth, his god-son, to dinner! Children, so placed, are not quite such devotees to Catholicism as the new proselytes of America!—They are not so much patted on the head, and things do not show to them under quite the same silver veil.

The Church of Ava Cœli is on or near the site of the temple of Capitoline Jove, which certainly saw nothing more idolatrous than these ceremonies. For about a week the Bambino is exhibited in an illuminated chapel, in the arms of a splendidly dressed Madonna doll. Behind, a transparency represents the shepherds, by moonlight, at the time the birth was announced, and, above, God the Father, with many angels hailing the event. A pretty part of this exhibition, which I was not so fortunate as to hit upon, though I went twice on purpose, is the children making little speeches in honor of the occasion. Many readers will remember some account of this in Anderson's "Improvisatore."

The last time I went was the grand feast in honor of the Bambino. The church was entirely full, mostly with contadini and the poorer people, absorbed in their devotions: one man near me never raised his head or stirred from his knees to see anything; he seemed in an anguish of prayer, whether from repentance or anxiety. I wished I could have hoped the ugly little doll could do him any good. The noble stair which descends from the great door of this church to the foot of the Capitol—a stair made from fragments of the old imperial time—was flooded with people; the street below was a rapid river also, whose waves were men. The ceremonies began with splendid music from the organ, pealing sweetly long and repeated invocations. As if answering to this call, the world came in, many dignitaries, the Conservatori, I think, (Conservatives are the same everywhere, official or no,) and did homage to the image; then men in white and gold, with the candles they are so fond here of burning by daylight, as if the poorest artificial were better than the greatest natural light, uplifted high above themselves the baby, with its gilded robes and crown, and made twice the tour of the church, passing twice the column lettered from the home of Augustus, while the band played—what! the Hymn to Pius IX. and the "Sons of Rome awake!" Never was a crueler comment upon the irreconcilableness of these two things. Rome seeks to reconcile Reform and Priestcraft.

But their eyes are shut that they see not. Oh awake, indeed, Romans! and you will see that the Christ who is to save men is no wooden dingy effigy of by-gone superstitions, but such as art has seen Him in your better mood—a Child, living, full of love, prophetic of a boundless Future—a Man acquainted with all sorrows that rend the heart of all, but only loving Man, with sympathy and faith death cannot quench—*that* Christ lives or is sought; burn your doll of wood.

How any one can remain a Catholic—I mean who has ever been aroused to think, and is not biased by the partialities of childish years—after seeing Catholicism here in Italy I cannot conceive. There was ever a soul in the religion while the blood of its martyrs was yet fresh upon the ground, but that soul was always too much encumbered with the remains of Pagan habits and customs; that soul is now quite fled elsewhere, and in the splendid catafalque, watched by so many white and red-robed, snuff-taking, sly-eyed men, would they let it be opened, nothing would be found but bones!

Then the College for propogating all this, the most venerable Propaganda, has given its exhibition in honor of the feast of the Kings Magi, wise men of the East. I was there one day. In conformity with the general spirit of Rome, strangely inconsistent in a country where the Madonna is far more frequently and devoutly worshipped than God or Christ, in a city where at least as many female saints and martyrs are venerated as male; there was no sweet voice for the men in the area below, but in the gallery windows, and from the organ-loft, a few women were allowed to peep at what was going on. I was one of these exceptional characters. The exercises were in all the different languages under the sun, but much of the individual expression was taken away by that generally false academic tone which is sure to pervade such exhibitions where young men speak who have as yet nothing to say. Among those who appeared to the best advantage were several blacks, and the majesty of the Latin hexameters was confided to a full-blooded Guinea negro, who acquitted himself better than any other I heard. I observed, too, the perfectly gentlemanly appearance of these young men, and that they had nothing of that Cuffy swagger by which those freed from a servile state try to cover a painful consciousness of their position in our country. Their air was self-possessed, quiet and free beyond that of most of the lily-livered.

JANUARY 22—2 o'clock, P. M.

Pour, pour, pour again, dark as night—many people coming in to see me because they don't know what to do with themselves. I am very glad to see them for the same reason; this atmosphere is so heavy I seem to carry the weight of the world on my head, and feel unfitted for every exertion. * * * *

This week all the animals are being blessed, and they get a gratuitous baptism, too, the while. The lambs one morning were taken out to the church of St. Agnese for this purpose. The horses are being blessed by St. Antonio, and under his harmonizing influence are afterwards driven through the city, twelve and even twenty in hand. They are harnessed into light wagons, and men run beside them to guard against accident, in case the good influence of the Saint should fail.

This morning came the details of infamous attempts by the Austrian Police to exasperate the students of Pavia. The way is to send persons to smoke cigars in forbidden places who insult those who are obliged to tell them to desist.—These traps seem particularly shocking when laid for fiery and sensitive young men. They succeeded: the students were lured into combat and a number left dead and wounded on both sides. The University is shut up; the inhabitants of Pavia and Milan have put on mourning; even at the theatre they wear it. The Milanese will not walk in that quarter where the blood of their fellow citizens has been so wantonly shed. They have demanded a legal investigation of the conduct of the officials.

At Piacenza similar attempts have been made to excite the Italians by smoking in their faces, and crying, "Long live the Emperor!" It is a worthy homage to pay to the Austrian Crown: the offering of cigars and blood:

"Faugh! this offence is rank; it reeks to Heaven."

This morning authentic news is received from Naples. The King, when assured by his own brother that Sicily was in a state of irresistable revolt, and that even the women quelled the troops—showering on them stones, furniture, boiling oil, such means of warfare as the household may easily furnish to a thoughtful matron—had, first, a stroke of apoplexy, from which the loss of a great deal of bad blood relieved him. His mind, apparently, having become clearer thereby, he has offered his subjects an amnesty and terms of reform, which, it is hoped, will arrive before his troops have begun to bombard the cities in obedience to earlier orders. * *

Aggressions on the part of the Austrians continue in the North. The Advocates, Tomasco and Manin, (a light thus reflected on the name of the last Doge,) having dared to protest formally the necessity of Reform, are thrown into prison. Every day the cloud swells, and the next fortnight is likely to bring important material for the record of *

POLICY OF PIUS IX.—TOLERANCE AND INTOLERANCE IN ITALY.

Pius IX., who first gave the impulse to reform in Italy, would not lag behind the other sovereigns, with whom he had already acted in concert respecting the Italian Custom-House League. Accordingly, he summoned a Consistory of the Cardinals, and submitted to them a Constitution which he intended to give to the States of the Church, to be in force during his life. It is said that all the Cardinals agreed save Bernetti, who told the Pope that "it was a shame, after the edifice had been rearing for so many centuries with such care, to destroy it by a single stroke." The Pope's reply has excited great interest in the Italian journals, which publish it in capital letters. It is as follows:—"*In these days the ancient monuments have need of new foundations!*" Accordingly, last Sabbath the Pope was to publish the Constitution for the Roman States. We have not yet received a copy of it, but I understand it guaranties personal liberty, and admits the laity to a large proportion of the offices of the State, hitherto held only by ecclesiastics! The question will, no doubt, present itself to the mind of your readers for solution, whether does the opinion of Pio Nono, or of Cardinal Bernetti, appear most likely to turn out the true one? In this answer of the Pope I apprehend we may discover the key to his liberal policy: it is rendered necessary by the spirit of the times, the true motive for which is to be found in the necessity for strengthening the Romish Church by the adherence of the popular element, now that it can longer be stifled, as in days gone by; and of regaining a portion of that influence in Europe by his liberality, which his predecessors had lost by despotic cruelty and misrule. This appears the true motive for the liberality displayed in his civil government, while he is understood to be as great a bigot in religious matters as those who have gone before him, one of the latest proofs of which is the insertion of the *Eco di Savanorola* in the Index Expurgatorius. That he has strengthened the "old monument" by his "new foundations" for the moment, cannot be doubted; but this by no means renders Bernetti's view of the matter, an unlikely one in the end. Suppose Pio Nono dead, and a retrogradist of the Lambruschini or Bernetti school his successor—suppose the attempt made (which is probable)to suppress the Constitution, and to return to the *statu quo*. What would be the result? Would the people who have tasted liberty quietly return to slavery? If they were spiritless enough to do so, would their countrymen throughout Italy permit them, and thus endanger their own institutions? No; the result would be exactly what Bernetti predicted—the destruction of the centenarian edifice by a stroke!

Of the three constitutions already published, viewed under the head of religious liberty, that of Naples is the most retrograde—our own (Tuscan) the most liberal. According to the words of the Neapolitan Constitution, "the Christian Apostolic Catholic Roman religion is to be the only religion of the State; *and no other religion is to be tolerated therein.*" According to the Sardinian Constitution, the Catholic religion is to be the only established religion; but the other modes of worship are to be tolerated, in conformity with the laws. You are aware how exceedingly oppressive and unjust the laws are which relate to the poor Waldenses and the Jews in Piedmont, and therefore we must wait in patience till it be seen what alterations the three Estates—King, Peers, and Deputies—will make on these laws, before much can be said of the religious liberty accorded by the Constitution of Sardinia. In Tuscany, matters are placed on a more liberal footing. The first clause of the Constitution which treats of religion is pretty much the same as the only established religion, but "*all the other modes of worship at present existing are tolerated according to the laws.*" This embraces Jews, Episcopalians, Scotch and Swiss Presbyterians, Greeks, Armenians, and, I believe, Turks—for all of these bodies have places of worship in this city and elsewhere. But it is the clause immediately following that renders our Constitution so much more liberal, in a religious point of view, than the others. It is to the following effect—"*All Tuscans* WHATEVER BE THE RELIGION THEY PROFESS, *are equal in the eye of the laws. They are all bound to supply the necessities of the State out of their means, and they are all equally eligible to the employments of the State, whether civil or military.*' Hitherto the Jews have had to pay heavier burdens than the Catholics or Protestants; they were not permitted to serve in the army, or to be employed under government; but by this you perceive they are fully emancipated. Hitherto a Roman Catholic dared not, even though at heart a Protestant, confess his change of faith, for the consequences would have been loss of estates and imprisonment, unless he had managed to escape by flight. Now, a man may examine for himself, and profess his faith without fear of its bringing any temporal loss or punishment down on his head. From the state of matters in this country, it will not be long, in all probability, before the fruit of this religious toleration begins to appear. There is already much secret infidelity, and that will now no longer be concealed, so that we shall have *an infidel party*. There will also be a considerable body who hold pertinaciously to the forms, ceremonies, miracles, and worship of Rome, whom you may call *the Romanist party*; and then there will be a third, which, I trust, by God's blessing, may be a rapidly increasing party, though small in its beginnings, which you may call *the Evangelical party*, composed of those who are already Protestants, or rather, I should say, Bible Christians at heart, and of others who are inquiring after the truth. To those who are waiting with expectation for the time when "the kingdoms of this world are to become the kingdoms of our God

divines—not those even of Dr. Channing, with the exception, perhaps, of one or two occasional discourses which had been sent to me through the post office. During the whole ten years, my studies were confined to the original Hebrew and Greek Scriptures, together with the Dictionaries and other works required for their explanation. My simple, only object, was to ascertain, what "*Saith the Lord*" concerning the final destination of the wicked. I commend especially to your attention, the fact that I was brought into my present state of mind by the instrumentality of the *Bible* only—a state of mind running counter to all the prejudices of early life, of parental instruction, of the school, college, Theological seminary and professional caste. My circumstances, at the time, are a sufficient proof that I could not have been actuated by selfish, mercenary or improper motives. I was well aware that, by the public proclamation of my present sentiments, I should be exposed to the severest anathemas of the church, so called; that naked, and almost alone, I should encounter the bristling spears and bayonets of that large army which, though it repudiates the use of the wheel, the rack and the gibbet, employs for the purpose of preventing free inquiry, the more cruel engines of scorn, contempt, obloquy, and misrepresentation. The very worst form of persecution prevails in this land of boasted freedom. There is much less of religious freedom in the United States than in Europe. Here if a clergyman feel bound, in conscience, to interpret the scriptures differently from the majority of the denomination to which he belongs, he cannot follow his private judgment without putting to hazard his good name, his standing with the church, and even *his Christian character*, without being driven like chaff before the storm of popular prejudice and persecuting clamor.

Indeed, when I walked over to the side of truth, I did not know, absolutely, that I should be sustained by this congregation. To be sure, I had great confidence in your wisdom, firmness and spirit of liberality. But I could not foresee, how they would decide in my particular case. Your decision has been made—I have been supported with a candor, kindness and undeviating attachment, the thought of which fills me with the most delightful and intense emotions of joy and gratitude. You threw over me the ægis of your protection in the dark hour of peril, and bade me speak the truth *without fear*; only forbearing the indulgence of any feelings or passions towards those, who differed from me in opinion, inconsistent with that divine principle of love, which led the Messiah to lay down his life to ransom a sinful and ruined world.

My friends, you are well aware that this pulpit has uniformly maintained the doctrine that God exercises a perfect moral government over all men and all intelligent beings. Throughout the universe, *everywere*, wickedness is duly punished, and holiness has never failed, in a solitary instance, of being amply remunerated. Not a clergyman in the United States subscribes to the doctine of a *material hell*. If a sinner were tormented in a fire for endless ages—such torture would not amount to an adequate punishment for the slightest moral offence. As sin is *mental* transgression; the appropriate penalty of sin, then, must be some form of *mental* suffering. The punishment of sin is the necessary exercise of a mind narrowed by exacting selfishness, inflated by pride and vanity, heated by wrath and malice, debased by sensual desires, and steeled with utter insensibility to the claims of God, truth, honor and philanthropy. *Now*, all divines admit that there is no hell but the brand and stigma which licentiousness stamps on the heart; the emotions of a narrow, envious and malevolent mind; the baseness of trying to build one's self upon the ruin of others; the restlessness of an unsatisfied and desolate soul; the darkness of an intellect estranged and alienated from the great *Central Luminary* of the Universe; and the sharp, piercing stings of an accusing conscience, which inflict upon the poor sinner a shame and agony more to be dreaded than a thousand deaths. No material fire could cause as much pain as is produced by those guilty, agonizing passions, which burn, blacken and blast the soul, and lay upon it a grievous weight of sin's debt, which, without repentance in time, may darken and depress its fortunes through what (to our minds) are the unknown and immeasurable evolutions of a coming eternity. Yes, man was not sent into this world to lead an animal life merely; to indulge his bodily appetites and passions; to revel in the joys of sense and drink of pleasure's guilty cup a few years, and then to lie down in the same ditch with the brute, to be lost in the dark gulf of annihilation. This life is a school, where we have been placed to be trained up for an ever-expanding glory in a better world. Touching these particulars all the clergy in the United States are of one mind.

But I differ from many of my brethren with respect to the two following points only:

1st.—I hold that the punishment of those who die impenitent in a future state will be disciplinary, will come to an end; will terminate finally in their recovery and restoration to a heavenly and immortal bliss. Yet, I suppose that, in a limited or accommodated sense, retribution will be endless. Memory and conscience will never die. If I have intentionally injured my neighbor; if I have robbed the young and beautiful of their innocence; if I have had recourse to dishonorable and unworthy means to accomplish my enterprises—the remembrance of these transactions will go along with me through eternity; not, indeed, to produce positive suffering, but to lower the degree of happiness falling to my allotment, even along the line of an immortal being.

2d.—To my mind, the scriptures plainly declare that with reference to sins already committed, there can be no remission of the punishment which they deserve. God will *never clear the guilty*. What is done, is done. What is writ, is writ. Even the Almighty cannot unravel the web of our past lives to weave it anew and unspotted. Whatever punishment our guilt demands must be inflicted, or God would cease to be a Ruler, infinitely just and merciful. The inestimable blessings of the atonement cannot travel back beyond the time of the sinner's actual repentance. The punishment due for all the offences committed prior to that important era, the sinner must endure in his own person. These views I derive from the teachings of sacred writ. But I have no time now to advert to the evidence on which they are founded; nor to make those explanations which are required to render them intelligible to such present as are strangers to my peculiar views. I can only say that the laws of retribution advocated in this church are more strict and efficient than those maintained by any other pulpit in this city. If all *believed really what* we teach about punishment, then all would be Christians—then all the loathsome forms of moral evil would flee away from the sight and hearing of a world's redeemed, emancipated and rejoicing millions. I can conceive of nothing more demoralizing than the doctrine usually taught from the pulpit, that one mental act of sorrow and compunction on a death bed can wash the sooty Ethiop white; can, in a moment, cause all the spots on his soul and life to disappear and clothe him with those unfading robes of beauty and wisdom which angels wear before the throne. I know it is generally thought that the doctrine of God's *infinite wrath* is a main pillar in the gospel of our Lord. To me, it seems more corrupting than any other idea which has ever entered the human mind. It represents the Father of all as inexorable—a boundless fountain of cruelty itself—gives him a character darker than night, and presents him in that light which must, of necessity, prevent the believers therefrom cherishing one sentiment of cordial affection for their Creator. And whoever does not love God will be sure to sin against him. The very thought of *Almighty vengeance* is enough to cover earth with sackcloth and involve the fair face of heaven in universal gloom. If the doctrine generally taught concerning hell be true, then we may say, in the language of the poet—

> "Truth, ever lovely—since the world began,
> The foe of tyrants and the friend of man—
> How can thy words from balmy slumber start
> Reposing goodness, pillowed on the heart!
> Yet if thy voice the note of thunder rolled,
> And that were true which Jesus never told:
> Let wisdom smile not on her conquered field;
> No rapture dawns, no treasure is revealed!
> Oh! let her read, not loudly, nor elate,
> The doom that bars us from a better fate;
> But, sad as angels for the good man's sin,
> Weep to record, and blush to give it in!"

We cannot be more perfect than the God whom we adore. Whatever we look upon as superior, we assimilate to. If we believe a doctrine which represents the Creator as cruel, partial, or revengeful, this belief will tend to harden and destroy all the finer feelings and sensibilities of our nature; make us (though ever so sincere) sour, morose, exclusive and bigoted; and give to our characters harsh, stern and repulsive features. As the stream cannot rise higher than its fountain, so no one can surpass, in moral excellence, the Divinity at whose shrine he daily offers supreme homage and adoration.

CHRISTIAN REGISTER.

BOSTON, APRIL 29, 1848.

THE UNITY OF THE SPIRIT.

It is a remark of Tholuck, that "many have not been wanting in the acuteness which separates that which seems alike, but many have been destitute of that deeper penetration which again searches out unity in that which has been separated." As we have seen, there are ideas in which doctrines that have not only been separate, but opposite and in conflict, do nevertheless meet in unity. Resting on the basis of these ideas,—for instance, Father, Son and Holy Spirit; retribution; redemption and reconciliation,—the Trinitarian and Anti-Trinitarian; the believer and the opposer of atonement and everlasting hell-torments, are of the same household of Faith. We have purposely taken those points of view in which Christians seem widest apart; for if one in these, much more are they one in others.

If it should be insisted, however, that there are doctrines in which Christians totally differ, both in foundation and superstructure, in system and in the basis of system, in root and in branch, and that the doctrines already specified are of this nature, still how great and numerous are the truths in which they agree! The power, holiness, wisdom, truth, mercy and love of God; the gift of his Holy Spirit to renew, purify, comfort and save; the full revelation of Himself in the gospel of Christ; the divine mission of Jesus, his works and words as the works and words of the Father who sent him, his perfect life, his death on the Cross, his resurrection and ascension; the future immortal life; moral accountability; just retribution for the deeds done in the body; the evil of sin; the beauty of holiness; the law of love to God and man;—these and more are common principles in which Christians of every name agree. If they agree in these, do they not belong to one and the same great school of faith! To lose sight of these, and dwell only on discrepancies and distinctions; to deny to one another a common Christianity on account of these discrepancies, and refuse co-operation and fraternal sympathy, is no less absurd and wicked than for one to deny a common humanity on account of the different races and tribes, the different complexions and forms of men, or their different peculiarities of thought and feeling, and on account of these differences to become jealous, alienated, and hostile.

But higher and better than unity of belief, is unity of spirit. Greater than faith or hope, is love. So far as men are [illegible] spirit is in them all, whether in Greek, Roman Catholic or Protestant; whether in Trinitarian or Unitarian. That spirit is the spirit of Christ. It is "the law of the spirit of life in Christ Jesus," "the spirit of adoption whereby we cry Abba Father;" or, which is the same thing, the filial spirit, the spirit of obedience to God's will. All who have it are the sons of God. Be they where they may, acknowledged or unacknowledged by others, they are nevertheless members of that body, of which Christ is the Head. A common life beats in their pulse. That life may not indeed be perfect in any one member of the body. There may be discerned different degrees of vigor and of growth; but the whole body through its connection with Christ, maketh increase unto the edifying of itself in love. Though many Christians, in consequence of an unhappy limitation of their views, cannot discern a brother in a fellow Christian professing a different and to them an erroneous mode of faith, while that brother shows the fruits of goodness in the life, Christ sees a brother; for he hath declared, "Whosoever doeth the will of my Father in heaven, the same is my brother and sister and mother."

CHRISTIAN UNION.

That it is important for Christians to be in unity, surely needs not be urged. It was one of the last things on the heart of Jesus before his death. He prayed that his disciples might be one, as he and the Father were one. Christians, who have his spirit, will breathe his prayer for Christian union, and labor to promote it. That there is need of exhortation that Christians should be one, must be evident surely to all who behold the present divided and alienated condition of the churches. How then shall we become one? We shall not by insisting on the adoption of any one confession of faith, any one mode of baptism, any one exclusive view of the nature of the one Lord, and of the one God and Father of all, any one mere explanation and theory of a fact admitted in common. How vain have been all such attempts! How much farther have they carried the Church out of its true course! The unity which the Church wants, but has not yet attained, will begin to come, when we shall see and acknowledge that we come substantially to the same results though by different modes; when we shall be able to say, It is one object that we are looking at, though our views of it are so different. It will begin to come more and more as Christians shall walk together so far as they are agreed, and "whereunto they have already attained shall observe the same rule, shall mind the same thing." It will come as they shall seek to be united more and more intimately with Christ who is the Head, partake of his spirit, and live his obedient life. The law of the spirit of life in Christ Jesus—this will bind the Church in one. Unity in righteousness and true holiness, unity in love to God and love to man—this will draw Christians together.

The unity which should be sought is not that of absolute uniformity of faith. In a world so full of variety, why should it be expected? The end of the commandment out of a pure heart is charity, is love, not belief. The different denominations may still exist, may prefer to worship together according as men may sympathize more nearly with each other in their conceptions of religious truth. At any rate, the time is not yet come for general union of persons together of different creeds in one assembly of worshippers. There is not Christian love enough for it. The experiment has been often tried, and resulted in worse division. Unless love can rise higher in the different denominations as they are; unless there shall exist love enough in each to rise above the present denominational distinctions, and to embrace as brethren all who believe in Jesus, and live accordingly, there will never be true union. Though our sects are doubtless in part the occasion of want of love, yet want of love produced the sects, and the sects can be destroyed only by the power of love.

One measure would doubtless accomplish much toward Christian union. Let the churches with one consent adopt, as the condition of admission to their privileges, only what they in conscience and heart feel absolutely essential to salvation. Let not Christian churches exclude from their fellowship any one, whom they cannot but feel Christ has received. Let them abolish every test of fellowship, except what they are sure Christ himself has established, as indispensable to his own favor. Let no article of belief be in their confession, which every sincere Christian cannot subscribe. When they shall begin to do this, they will soon perceive, we think, that the only confession which the church can require, is this, that "Jesus is the Christ, the son of God."

O that all the churches would try this! The future will either reveal their errors, or better show them what of their views is most worthy to be prized, and what to be held, perhaps, with less tenacity, or relinquished as error. Then shall they clearly perceive that truth, though manifold, is yet one. Then shall they see and feel that deep below their differences there is one and the same foundation on which they stand; that the root bears them, not they the root. Then shall they cease to present the aspect of variety with discord. Then shall jealousy and alienation cease; and the strife, which shall be the greatest. Then shall a great perplexity cease in the path of inquirers who are troubled with the conflicting claims of Christian sects to the sole possession of saving truth.—Then shall a great stumbling block be removed out of the way of unbelievers. Then shall the element of union in the Church diffuse itself through the world, and God's kingdom shall come, his will be done on earth, as it is done in heaven.

[We heartily, and without any request on the part of the individual who is the subject of the notice, copy the following from the Christian Inquirer. Those who wish any printing to be done, may be assured that in no office in Boston will they have it done more to their gratification, or more reasonably, than in the office of Mr. Wilson, No. 21 School St., opposite "Newspaper Exchange."]

JOHN WILSON.

We ask particular attention to the advertisement of Mr. John Wilson, contained in our paper of to-day, and which we shall most gladly keep in full view so long as it can be of any service to our most excellent friend. Mr. Wilson's labors and works are, under the circumstances, among the most remarkable of our day. Here is a man, without the advantages of early education, without theological training—a practical printer—struggling to support his family, and meanwhile producing, in the few leisure hours of his unremitting days, two or three works of the most essential importance to the progress of theological truth; works requiring an extensive acquaintance with books, the utmost patience and exactness of research, the most accurate and pains-taking comparison of the Scriptures, and some knowledge of ancient languages; and not only writing the books, but afterwards printing them in the purest style of typography, with a marvellous exactness; meanwhile doing far the largest share of type-setting and press-work with his own hands! Our Association has shown its sense of the value of Mr. Wilson's "Scripture Proofs and Scriptural Illustrations of Unitarianism," by publishing a large edition of the first half of the work. If Mr. Wilson's purposes of coming to this country, and re-publishing his work, had been known in time, the Association would not have interfered for an instant with his rights; and it is much to be regretted that a movement which did our cause so much service, should not have benefited him in some way. Had any pecuniary profit accrued to the Association from the publication, it would doubtless have been transferred to Mr. Wilson. We trust that the Unitarian public will sustain Mr. Wilson in his present undertaking. We know not how more good could be done to our cause, than by enabling him to circulate widely his convincing works, the "Concessions" and the "Scriptural Proofs." Will our readers give particular attention to Mr. Wilson's advertisement? The Association will gladly act as his Agents, to forward any subscriptions.

[The following got accidentally misplaced, so that it did not come into the editor's hands until last week, or it would have appeared earlier. The writer will please accept this apology.]

For the Register.

UNITARIAN NARRATIVE TRACTS.

I have lately met with frequent calls among our people for narrative tracts. I read with interest an article in the last Register pressing this point. Shall I say that I was yet more strongly impressed with our need of something beside abstract discussion, on reading the last three tracts of the A. U. A.—All honor to the "Tracts for the times" which have been issued from another source. The three to which I refer as being uppermost in my mind, told, at a glance, why more of them are not taken among our matter-of-fact farmers and mechanics hereabouts. They were well-witten, but not at all the thing. How much better for us, thought I, would be some such heart-touching appeal as is found in that Orthodox tract on Prayer called "*Bob the Cabin Boy:*" wherein a poor, untaught lad, who never made a prayer in his life, except for himself,—is besought by his dying captain, a man of oaths and blasphemies, to pray for him, and pours out his soul at length with a simplicity and power that bring tears to the eye, though read again and again. Do you ask "Whence are such tracts to come?" Let me propose an answer to this question which admits of immediate action. I say let us have them drawn directly from the Experience of *our Ministry at Large*. This ministry is an Epistle in which, as a denomination, we are willing to be known and read of all men. Its daily occurring facts, exhibiting the Christian heroism, patience and religion of common life—will, I am sure, be eagerly sought for both in city and country. Tracts based upon the facts, as vivid pictures and parables, will not of course supersede the necessity of others containing expositions of doctrine. I speak of them as furnishing a much needed *Element* in our tract-distribution.

Such narratives, too, will conciliate for us the good will and confidence of our fellow christians. "What!" says a plain-hearted reader, after having been carried away by some narration of Christianity triumphing over poverty and pain; "What!" says my bigoted neighbor whom I could hardly persuade to look at the tract at all because it had "Unitarian" inscribed upon it. "If this be Unitarianism, let us have it, and the more the better."

I know that many annual reports of the Ministry at Large have already been printed as tracts by the A. U. A. Excellent as these are, they are not properly narrative tracts. They are, of necessity, too comprehensive and statistical to draw out single cases with point and power. Dr. Tuckerman's "*Gleams of Truth*," and Br. Bartol's Sketches of his Early Experience in the Ministry at Large, come much nearer to the thing we want. If our present ministers at large are too busy so as to detail individual instances, each to the length of a short tract, with a closing page of "improvement," application, and if need be exhortation,—then why not make some selections from the works to which I have referred, and improve and apply them to men's deepest religious cravings?—Has any one of us yet to learn that nothing is so eloquent, or works *so many ways at once*, as a real live fact?

C. H. A. D.

For the Register.

WARREN ST. CHAPEL.

The annual meeting of the Association for the support of the Chapel took place on Sunday evening.

Chief Justice Shaw presided. Rev. Mr. Cruft offered prayers. The Report was read—after which several gentlemen rose and took occasion from the convulsed state of the European world to dwell very forcibly upon the relations which ought to subsist between the different classes of society, and to express their admiration of the measures proposed by this Institution to bring about a safer, juster, and happier state of things.

The opening remarks of the Chairman gave this direction. "He was confident," he said, "that the time had come when the great questions and paramount interests involved in all social distinctions must command the attention, and weigh most heavily upon the minds of all intelligent men."

Mr. Huntington testified in behalf of the Chapel as a friend and neighbor. He admired its purpose of providing "for the wholeness that there is in human nature." Partial plans had been tried long enough. He was glad to welcome a broader, more generous, more genial, and truer aim. He would commend the teachers of this Institution, whose labors in every department no one could witness without pleasure, to the sympathy and support of the community.

Mr. Edward Brooks admitted the justice of the views of the Chairman, and in connexion with the obligations of the wealthier or more favored classes, proceeded to point out the providential mode in which Dr. Tuckerman, by the Ministry at Large and his successors, by other means would meet every difficulty and promote every advance. "John Howard," he observed with truth, "was one of the best and greatest of men. As sheriff of an English county he became acquainted with the miserable condition of its gaols and penitentiaries. He explored those of Great Britain and the Continent, and by simplicity and faithfulness of purpose, better than by genius, secured undying fame for himself and certain relief for the poor prisoner. He merited the eulogium which a distinguished statesman paid to him. But," added Mr. Brooks, with feeling, "Joseph Tuckerman, our fellow-townsman, was a greater man than Howard. *He* asked, why are there any prisons? Why are there any prisoners? *He* set about a work of prevention and relief that will be tried throughout Christendom till all its great and sure rewards are gathered in."

Mr. Frederick W. Sawyer dwelt upon the addition and improvement, proposed by the Chapel, to the means of education. He was particularly pleased with the attention given to amusements. It was greatly needed. It might be made highly beneficial. He hoped all denominations would make the experiment.

The Mayor laid most gratifying information before the meeting in regard to the success of *kindness* on the part of the Police of the city. The head of that Department in Boston means to give it a reasonable and benevolent, as well as an energetic, character. The plan works admirably. Pleasant, easy, even *fat*, officers prove more effective than merely tall and stout ones. Just before the foolish gathering of some 10,000 self-styled Native Americans on Fort Hill last summer, to march and mock through the neighboring streets, the police went about quietly to each Irishman's house, and suggested his keeping within doors and taking no notice of an insult which sensible people did not intend. This was enough. No riot occurred.

An occasional treat to a Railroad excursion "for the childers" will keep the worst district still. The Mayor hoped that not only the Ministry at Large, but such Chapels as this also, would be founded in every city throughout the earth. He admired too the extended aims and genial character which the Chapel would give to education.

Captain S. F. Holbrook bore testimony to the police plan, that Mr. Quincy might well style a second Ministry at Large, for the Broad Street District. He knew all about that. He knew all about the Chapel too. In England he had visited the Royal Forests where the superintendants and keepers preserve the timbers for her "wooden walls." The ship carpenters send up the patterns, and young saplings are trained to grow into good old oak according to them. Well, here is the same thing. These teachers fit the forms to the young shoots. Here are growing under their eye the deep plank, rib-pieces, knees, futtocks, and even rudder stuff for the good Ship of State. If a sapling is strained or marred in the bending an, ugly rotten knot will come out at the hewing, and condemn the stick. We have too many such to want any more. Don't force—don't snap the saplings. At the West he had seen the iron steamers built. At one place it was all noise and confusion, as the men brought and hammered the plates together. You went into another room. Here it was still. Here they sat and worked out the molds of every part and plate that was to go into the steamer. Every thing was fitted and prepared here. And is not the Chapel a mold loft? He would give it his substantial aid.

Mr. Savage advocated the printing of the Report for the widest circulation in the judgment of the Standing Committee.

The large and deeply interested audience was dismissed at a late hour.

For the Register.

ANGLO-SAXON ENCROACHMENTS.

There are those who find consolation for injuries and crimes committed by English and American power on foreign nations, in indulging the belief that the Anglo-Saxon race must rule the world. The Rev. Mr. Stone, our minister in Salem, in a recent discourse, exposed the fallacy of these delusive expectations, with much eloquence and earnestness. He stated that the Hebrews were the first to adopt and act on this vain notion, and hence felt authorized to drive out the nations of the land and take possession, inflicting on them every species of injustice and cruelty; and nothing so much exasperated the Jews as the solemn warnings of Jesus to turn from their evil ways and save themselves from the ruin impending. When in a prophetic strain he announced the destruction of their city, and the utter demolition of their magnificent Temple which they vainly believed was destined to stand forever, and thus perpetuate their glory, their anger knew no bounds. They relied on the promises made to their fathers, regardless of the conditions on which these were built. The disastrous fate of this once favored people should admonish all who were led astray by this bewildering self-complacency, to cherish more just and lofty conceptions of the Great Father of all the human race, who is no respecter of persons, and is gracious only to those who perform His holy will. The Greeks and the Romans were in like manner imbued with the insatiable desire of dominion; the city of Rome was styled the immortal city, and all other people within their reach were subjected for a season to their despotic sway, without regard to justice or compassion. These have all passed away, leaving no trace behind except the beautiful ruins which tell of their former greatness—thus attesting the fulfilment of that retributive justice of God, which never fails sooner or later to fall on all who violate His commands. Nevertheless, uninfluenced by those fearful warnings, and the pure light of precept and example which has been so graciously vouchsafed in Jesus, the same career of madness and folly is pursued by modern nations, which of course will end in the same disastrous events. This discourse of Mr. S, was very impressive (although you will perceive how far inferior is the brief sketch here given,) and was calculated to show the fallacy of the expectations now prevalent;—yet I fear without much effect. Had this fair portion of our earth called Christendom been governed by the precepts they profess to receive, all the promised blessings so long expected and desired would have been ours. I recollect only two English sovereigns who made no wars but in self-defence, or to preserve the integrity of their dominions—Alfred the Great, and Queen Elizabeth who has been called the mightiest of English sovereigns.—On the Continent, Isabella of Spain was active in promoting the prosperity of her subjects like the two before mentioned. But her devotion to the Catholic faith in some instances led her astray. At this present fearful crisis, when the oppression and consequent poverty of the lower classes has excited a re-action so tremendous, should not all who are interested in the great cause of humanity, exert themselves to prevent the wide-spread evils from gaining powerful ascendency in this new hemisphere, and like the worm in the bud eventually destroy our free and noble institutions.

E. S.

For the Register.

PHYSIOLOGICAL LECTURES TO LADIES.

As a conservative of purity of morals and propriety of manners, the Christian Register will, we trust, receive a protest against that system of Physiological Lectures to ladies, which has become so much the order of the day, together with the printed circulars on the same subject, that are, with so much effrontery, thrust upon our families. An admired author—himself of the Faculty*—has made one of the characters in his works say of the object of his choice, that she "would become odious to him if she could bear conversation upon nerves, arteries, or bile, in company with any but her physician." Apart, however, from objections on the score of refinement, the little that is heard, and the less that is retained, in a rapid lecture of an hour, may lead to great rashness if carried out into practice, in matters where—of all others—"a little learning is a dangerous thing." But if we are to have female students of Physics, and books of Anatomy in our female schools; if youthful shamefacedness is discountenanced, and feminine sensitiveness subverted,—what shall we say to this dereliction of things, wont to be sacred, but "*O tempora, O Mores*"?

*The late Dr. Moore, author of "Mordaunt," &c.

For the Register.

GREENFIELD, MASS.

The facts about the conduct of the A. U. A. to the church in Greenfield are these.

Last year, the year in question, the Association had to cut off several societies because its generosity rose two thousand dollars beyond the means at its command. It was known that there was no particular reason why this society should be *your after year* sustained by foreign aid, when it had some wealth within itself, much more than several societies; had been able to indulge itself with the luxury of a "superior organ," which many dependent and some independent societies praise God without, and was not increasing, nor promising half so many hearers as several other churches claiming our aid.

But in the Report of the Trav. Agent, and the correspondence of the A. U. A., not a word appears about "extra meetings," nor have the Exec. Committee ever thought of making these a tion for obtaining aid. The charge is ridiculous as well as groundless.

Not a tenth part of the expenditure of the Association has been at the West, properly so called. Very little has been attempted far away. The implication, that New England has been sacrificed for the sake of distant operations, is the reverse of notorious facts. The state of Maine alone has generally received more help than all the West put together.

H.

ORDINATION AT ATHOL.

Rev. Samuel Fulton Clarke, of Dublin N. H., a graduate of the Cambridge Divinity School in the class of last year, was ordained as Pastor of the First Congregational Church and Society in Athol, Mass., on Wednesday, the 19th inst.

The services at the Ordination were as follows:

Introductory Prayer and reading from the Scriptures, Rev. Mr. Adams of Templeton; Sermon, Rev. Mr. Leonard of Dublin N. H.—It was preached from Isaiah xxxiii: 6, "wisdom and knowledge shall be the stability of thy times." Prayer of Ordination, Rev. Mr. Cutler of Peterboro' N. H.; Charge, Rev. Mr. Lincoln of Fitchburg; Fellowship of the Churches, Rev. Mr. Clarke, late of Charlemont; Address to the Society and concluding Prayer, Rev. Mr. Gray of Boston.

The Unitarian Society in Athol is one of those ancient parishes which have suffered severely in consequence of the division in the Congregational Churches of this commonwealth.—For a considerable period previous to last summer, their meeting house had been closed. At that time, in conjunction with the neighboring Society in Warwick, they obtained the services of Mr. Clarke, he supplying half the time in each place. His ministry has been very acceptable to both parishes, and the Society in Athol have determined to resume constant worship with Mr. C. as their settled pastor. Within the year, they have had their house of worship repaired and remodeled, and have received an Organ given by Mrs. Noyes, a member of the Society.

The town is a growing one, especially under its increased advantages of Railroad communication, and the prospects are auspicious for minister and people. It is believed that the Society in Warwick will also establish a permanent ministry.

INSTALLATION.

On Wednesday, 19th inst., the Rev. Cazneau Palfrey, recently of Barnstable, was installed as Pastor of the First Congregational Church in Belfast, Me. The public services of the occasion were introduced with prayer and selections from the Scriptures by Rev. J. Cole of Hallowell. The sermon, from Ephesians iv. 5, was preached by Rev. J. W. Thompson of Salem; the Prayer of Installation and the Charge were offered by Rev. Dr. Parkman of Boston; the Right Hand of Fellowship was given by Rev. Mr. Cole; and the Address to the people by Rev. R. P. Cutler of Portland.

The Rev. William Frothingham, who for nearly thirty years was Pastor of this people, but resigned his charge on account of advancing age and infirmities, was present, and respectful reference was made by several of the gentlemen officiating, to his faithful ministry.

It will be remembered by many, that the late Rev. Mr. Niles, formerly of Lowell, was installed as Pastor of this church, in August last. Severe illness, however, permitted his presence in the public services of the day only to receive the Right Hand of Fellowship from his brethren. He returned to his sick chamber, which he never left again but on his way to the grave. He was buried the following week amidst the regrets of a bereaved and disappointed people; and the remembrance of their loss, and of the affectionate interest he had inspired, gave additional solemnity to the services, introducing their new Pastor. May the union, now formed, long continue, and be fruitful of spiritual benefit.

NEW PUBLICATIONS.

Christian Views; or Discourses Doctrinal, Practical and Devotional. By the author of the Christian Layman.

The Christian Layman, it is believed, has accomplished a great deal of good. The present work by the same author, we trust is destined to the same extensive circulation as his former. It would be a useful book to be circulated in a cheap form at the West, and among the many families in our immediate vicinity also, where the father and perhaps the mother and children seldom hear preaching, and a sermon from a layman, such as almost any one in the volume before us, would arrest and gratify curiosity, and enlighten the understanding, and improve the heart.

The Gospel Narratives; their Origin, Peculiarities, and Transmission. By Henry A. Miles. Boston: Wm. Crosby & H. P. Nichols.

This is a duodecimo volume of 168 pages, got up in very neat style, in large clear type. Mr. Miles, in a brief, appropriate Preface, asks, "What was the origin of our four Gospel Narratives? If their authors wrote independently, how can we account for their verbal coincidences? If they copied from one another, how can we account for their discrepancies? Under what circumstances did each writer perform his work? How far did his situation and character and purpose give shape to his composition? How have these gospels been transmitted? 'Such,' he adds, "are the chief questions which it is the object of this book to answer." We know of no one who can furnish such a book better than Mr. Miles. We believe that he has not mistaken a want in the Christian community, and, on his mere announcement that he had undertaken to supply it, should feel assured that it would be well supplied. We have had no time to examine the present work, but the specimens of the author's Scripture expositions that have fallen under our notice, we have thought very felicitous.

An Appeal to the Young. A Sermon preached at Portsmouth, N. H., March 12, 1848. By A. P Peabody. Published by Request.

This Sermon can be had at Crosby & Nichols'. It is an Appeal in behalf of religious principle, and is remarkable for its simplicity, affection, earnestness, pertinency, and adaptedness to accomplish its object.

The General Features of the Moral Government of God. By A. B. Jacocks, M. A., Boston: Wm. Crosby & H. P. Nichols.

The subjects of this book are Moral Government; the True Mode of Investigation; the Existence of Divine Moral Government; the Ground of God's authority; the Moral Law; Moral Character; Penalties; Forgiveness; the Design and Fruits of the Divine Moral Economy; Perfection of the Divine Moral Government. The author has discussed these subjects perspicuously. Whether his definitions and statements and reasonings will command assent, is another question, which we will leave his readers to decide for themselves.

Blackwood for April.

The leading article in this No. is the Fall of the Throne of the Barricades, written by Alison the Historian. Ultra tory though it is in its doctrines, and expressive of no sympathy with the recent movements in France, it will be read with interest as well by the friends of the Revolution as by those who have no faith in it, and who put no hope in any of its promises.

The Snow Drop, or Juvenile Magazine,—Montreal.

The title is a true emblem of this little periodical, pure, sprightly, verdant. The editor unites in herself unusual qualifications for such a work—literary taste and attainments; the charm of Christian and social excellence; maternal experience in the education of as beautiful and promising a child as we ever beheld—alas! shown only for a season on earth, and removed too soon for us to heaven. We most heartily commend the work. It can be obtained at B. H. Greene's, the agent for Boston, at one dollar per year. One volume has already been published, and the second commenced with the present month, April.

Union Magazine for May.

The execution of the two frontispiece engravings, though better than that of many we see, is yet inferior to their design and idea. The most pleasing sentiments are, however, awakened in looking at them. The No. has its usual list of well known and admired contributors.

Columbian Magazine for May.

The execution of the two leading engravings is very superior. They are Myra Clark (Mrs. Gen. Gaines,) and modern Jerusalem. The original papers are marked by the good taste and sprightliness of the ladies who are the principal contributors.

The Elements of a Vigorous and Useful Character.—A discourse delivered to the Young Men of Portsmouth, on Sabbath Evening, Feb. 20, 1848. By Rufus W. Clark, Pastor of the North Church.

This Discourse is well written, and the topics it presents show good judgment in their selection. The closing part,—on "the cultivation of the principles of virtue and integrity,"—is strong and awakening—more admonitory of the evil of sin, however, than attractive and persuasive to virtue. It wants a little of the warmth of affection.

An Essay on John Foster and his Writings. Originally published in the Christian Observatory for April, 1848. By Rufus W. Clark, Pastor of the North Church.

Our author looks into Foster's mind and heart with only the "lumen siccum"—*the dry light*—and we do not think he looks very deep either.

MR. WARREN'S ADDRESS. The address of the Mayor of Charlestown, G. W. Warren Esq., in entering upon the commencement of the second municipal year, has been published. Few places, if any, have made so great and rapid external improvements as Charlestown under its city administration, with Mr. W. at its head now for the second year. Three school-houses have been erected, (and among them an edifice for a High School for boys and girls,) which for elegance, fitness, and commodiousness, will be an enduring monument of the wisdom and energy of the government, and a glory of the people. In these, and in the measures adopted for instruction, there is the foundation laid for higher elevation in intellect and in morals. No city will stand before Charlestown in the privileges of education.

☞ CHANNING'S WORKS.—*Cheap Edition.*—$2 *per Copy of 6 volumes.* The above works *are now ready for delivery* to subscribers, by the Proprietor G. G. Channing at the office of the Christian World, No. 128 Washington Street (up stairs.)

Where subscription lists have not been returned, it is highly desirable that there should be no further delay.

The books will be packed and forwarded, upon receipt of the subscription money and the cost of boxes and packing. For boxes holding 50 copies the price will be $1—for a less size, from 50 to 75 cents each.

Immediate attention to the above, postage paid, will enable the proprietor to forward the books at once.

☞ CITY SUBSCRIBERS, are requested to call for their books.

April 29, 1848.

DEDICATION OF THE 13TH CONGREGATIONAL CHURCH. The Dedication of the 13th Congregational Church in Harrison Avenue will take place on Wednesday next, May 3d. The services will commence at 10 o'clock, A. M. All persons interested in the occasion are respectfully invited to attend.

☞ If Mr. Joseph Harvey, late of Fayetteville, N. C. is now residing in or near Boston, will he please call at this office?

GENERAL INTELLIGENCE.

ARRIVAL OF THE ACADIA. This steamer reached her station at East Boston wharf at half past five Sunday P. M., bringing five days later intelligence than the Sarah Sands.

ENGLAND. The movements of the Chartist party and the position of the government, seem precisely analogous to the commencement of the Revolution in France, with the Reform Banquets and their prohibition by Louis Philippe. It is the intention of the Chartists to form a procession, (variously estimated from fifty to three hundred thousand,) and marching to the Houses of Parliament, present their petition with its five million of signatures for the people's charter. The objects which the petition calls for, are "Universal Suffrage,—vote by ballot in the election of members of Parliament,—an equal distribution of the electoral districts,—the payment by government of members of parliament,—and a provision for Annual (instead of Septennial) Parliaments."

The meeting and procession have been forbidden by public proclamation, but the Chartists in Convention on Friday April 7, unanimously passed a resolution that they would hold their proposed meeting notwithstanding the prohibition. The day appointed for it was the Monday following, (Apr. 10.) The correspondent of the Atlas writes, that, on the same day, Friday afternoon, he was informed by a gentleman connected with one of the public offices, that the military will be posted at the bridges which the procession must pass to reach the House of Commons, and if the attempt is made to pass, orders will be given to the troops to fire! The Queen left, on Friday, for her palace on the Isle of Wight. Arms have been taken from the tower and distributed throughout London, and placed in all the public offices, and in stores and shops. We will make no guesses on the coming events, but we shall wait with intense anxiety to know the results of the proceedings we have recorded. We are confident of one thing—that the voices of the suffering masses in England must be heard. The Chartist delegates assembled in Convention in London represent the condition of their constituents as most deplorable.

At Manchester a large body of unemployed operatives assembled on Saturday, and applied to the magistrates literally for leave to beg. What is true of Birmingham and Manchester is unhappily true of the whole of the manufacturing districts of England and Scotland. From Nottingham and Leicester, travelling northward, to Paisley and Glasgow, there are the same gloomy accounts.—Honest labor finds itself reduced to pinching want,

at a season of the year when employment is remunerative and plentiful.

IRELAND. Crime and distress are on the increase in this most unhappy country. The Mayo (Conservative) Journal, says, "it is our firm belief that there are more victims falling before the ravages of hunger at the present moment than at any period within the last two years. This fact may appear strange with all the relieving officers which overrun the country, and all the funds that are being squandered. The plan seems to be how, with the least appearance of humanity, the surplus population can be got rid of.

Inquests are being held in almost every district in the south and west on the bodies of persons who have died of destitution. It is little to be wondered at, therefore, that attacks on provision carts, and similar outrages are reported."

In Dublin and other places, the call to arms is loud and fearless. The people are even practising the art of forming barricades.

FRANCE. Paris continues quiet.

GERMANY. The commotion which we mentioned in last week's Reg., was attended with the following affecting circumstances, which we take from the Atlas of April 24.

"A large portion of the crowd assembled before the palace, were perfectly quiet and orderly in their conduct, but they were ordered by the soldiers to disperse immediately. The people still advanced and attempted to explain, when they were rushed on by the soldiers, and hewed down with all the fury of personal hatred. The people fought like demons, and opposed a most desperate and valiant resistance to the troops. The pavements were torn up, the trees cut down, and barricades raised as if by magic. For fourteen hours, the battle raged with undiminished fury. The soldiers and the citizens lay in heaps together, crushed by the fall of barricades, and weltering in their blood; and although the troops eventually were the victors, and occupied the town till twelve o'clock the next day, the King ordered them to retire to their barracks, and not to renew the conflict. Nearly 2000 human beings were left dead in the streets of the beautiful city; and awed by the grief which was so universal, those who were left lifted up the dead, and placing them in wagons, proceeded in solemn silence to the palace of the King, whom they desired to appear and see the awful sight; their fathers, brothers, and husbands, slain and bleeding. He complied with their wishes, and uncovered reverently in presence of the dead. They then desired that the Queen should also come out; but the King, after having gone to tell her, returned to say, that "Her Majesty was too ill, too much alarmed and agitated, to behold so dreadful a scene;" but the people said "it was fit she should behold it;" and the King returned into the palace, and after a short time reappeared, leading by the hand the Queen, who, pale and terrified, gazed in silent awe on the multitude of the living and the dead. When she retired, the people seemed satisfied, and in the same unbroken silence the huge column moved on to bury its dead. Fortunately for the King and his people, there has been mutual forgiveness between them, and the bitter past is merged in the hope of a glorious future."

The Germans seem satisfied with what they have obtained—a constitutional monarchy on the broadest basis. The Diet, which adjourned on the 2d inst. say in their address:

"The nation will not, because it has raised itself to freedom, abruptly sever its present history from its past; it honors the monarchy under which Prussia has become great, and sees in the constitutional form of that system the surest protection of liberty, of public welfare, and the unity of the kingdom. It considers it necessary for its relations with other German states; it recognizes that under this banner alone Germany can become united, and defend itself victoriously against dangers threatening its national existence and the noble acquisitions of society."

CONGRESSIONAL.—We copy a portion of the debate in the House, Tuesday April 11, on the joint resolutions of sympathy with the people of France. We have read with the deepest satisfaction, and a feeling of honest pride, the remarks of Hon. J. G. Palfrey. If John Q. Adams had been in his seat, he would have exclaimed again with heartier emphasis, "Thank God!"

When has such a sentence been uttered in the halls of Congress,—"*I do not know what there is that has a charm for rightly thinking men, if it be not moral and intellectual eminence.*" Nobly does Mr. Palfrey fill his position. There stands not the man on the floor of Congress, who is gaining for himself a more worthy and enduring fame than the representative from Middlesex.

Mr. PALFREY said he was the most helpless man in this House in the hands of a tactician—the rules might choke him off from all participation in debate, and he should not know how to help himself. He once thought he knew something of Parliamentary law, but the Rules and Orders of this House were an unfathomable mystery to him. He believed, however, that the rules had been applied by the Chair honestly and justly. He was sometimes fain merely to rise in his place, as he and the Speaker had been taught to do, when boys at school in New England, to say, "Sir, may I speak?"

The gentleman from Virginia asked if a colored man had been ever heard of on the bench? Now, had a justice's court a bench? [Mr. Bayly assented.] A justice's court had a bench; and not many months had passed since, in his humble capacity of Secretary of State of the Commonwealth of Massachusetts, he set the great seal of that Commonwealth to the commission of a gentleman learned in the law, who, he believed, was nearly as black as his (Mr. P.'s coat.) And if the gentleman from Virginia should go to Massachusetts, as he (Mr. P.) hoped he would, and if he got into trouble there, which he (Mr. P) hoped he would not, he was as likely to have justice, tempered with mercy, meted out to him by that respectable magistrate as by any other person bearing a judicial commission in the old Bay State.

The gentleman from Virginia said something too about the Legislature. Now, he (Mr. P.) was in the Legislature of Massachusetts in the years 1842 and 1843; and in one of those years—1842 he believed—it was said in the House that a colored man was chosen from one of the towns of Massachusetts to represent it in the Legislature. He believed he spoke truly on this question, though he had never seen the election certificate. He believed the town to which he referred was the town of Pepperell. [Some gentleman remarked that it was the town of Townsend.] He was informed by a friend near him that it was the town of Townsend, which was next to Pepperell.

Mr. BAYLY. Did he take his seat?

Mr. PALFREY. That was a very pertinent question. He did not. If he had, he (Mr. P.) had no doubt he would have been treated with proper respect and courtesy there; and, for anything he knew, that colored representative might have been chairman of the committee on the Latimer petition, which reported a law, making it highly penal for the officers of the Commonwealth to employ themselves in arresting fugitive negroes, and forbidding the use of the jails for such a purpose. But he did not take his seat. Perhaps he had no political ambition. He (Mr. P.) dared say he was a modest man, and did not desire a seat in a Legislature. Would not the gentleman from Virginia be modest about taking a seat in the Legislature where all its members were of a color different from his own?

The gentleman from Virginia had alluded to some other particulars of the social position of those persons. He would say to that gentleman, that they associate with our children in the public schools—those institutions which make the great glory of our Commonwealth, and give her, directly and indirectly, that standing which she has in this Confederacy of Republics. After making a few remarks some weeks ago in this House, which were published in the National Intelligencer, he received a letter from a gentleman who resides in the town of New Bedford, with whom he was not acquainted, but, on making inquiry from the gentleman who represented the tenth Congressional district of Massachusetts, who was now absent, he had learned that the writer was a gentleman of wealth, and standing, and respectability, and philanthropy, and education. The writer gave him some facts which he believed would be interesting to the gentleman from Virginia, and to other members of this House. Amongst other things in that letter, he said:

"There are in this city about twelve or thirteen hundred colored people, and of that number between three hundred and four hundred are slaves, or rather were slaves, but have emancipated themselves, as Frederick Douglass would say, by 'praying with their heels.' This class of people are beginning to improve themselves. The signs are already visible, both as to deportment and mental improvement. Last year, the first scholar in our high school (which is among the first in the State) was a colored girl—one who was far above all others, (I think in all the branches,) and one whose composition would have done no discredit to a graduate of Harvard. * * * * * In addition to this, there are two colored boys in our public schools, each of whom is as black as possible, and who stand at the very head of their classes in mathematics. Moreover, there is a colored girl who, though not the first, was among the first of her class when she graduated in our high school about two years since, who has since established an infant school among the colored children. * * * There is also a colored man here who is worth twenty thousand dollars, who has, within a few years, twice visited France and travelled, who speaks French with accuracy, and is quite a good Latin scholar, and, moreover, somewhat of a poet, and of good moral character. There are some others worth from two to ten thousand dollars."

Mr. PALFREY said he would add, that he had lately known something of a charming boy, whom God in mysterious Providence had seen fit to take away. [Voices: "Charming!" "A charming negro!"] Yes, (said Mr. P.,) I said the word, and I do not take it back because of the sneers of gentlemen. The expression was unpremeditated, but the reception it meets only attracts my attention to its propriety. I do not know what there is that has a charm for rightly thinking men, if it be not moral and intellectual excellence. I repeat it—a charming and most interesting colored boy, who as his instructor (an accomplished and experienced teacher) informed me, was the best scholar he had in all the departments of the institution; a youth of amiable manners and gentlemanly and correct deportment in all respects—one who inspired respect and regard among all his white associates. He was fitted for the oldest university in the country. But God took him away. Had his life been spared, that youth would now have been in that oldest of American universities. He would there have been the equal associate, perhaps the successful competitor, of Mr. P.'s own son, and of the son of a gentleman from South Carolina, not now in his place. Mr. P. could say, for his own son, that had he not treated this lad with every demonstration of respect and good will, his father would not have felt for him that esteem and confidence which he now felt.

Mr. P. went on to say, that he had no wish to depart from the regular and orderly course of business in the House. He had been led into the course of remark in which he had indulged by some of the remarks of the gentleman from Virginia, [Mr. Bayly,] who did not, he was very sure, desire to remain under a misapprehension of the true state of facts in regard to which he was speaking.

Before he resumed his seat, he would add one word in regard to the action of the Senate of Virginia respecting his lamented friend, Mr. ADAMS. Mr P. supposed that his colleague [Mr. Ashmun] had not meant to express displeasure at what had been done by that body. Certainly Mr. P. felt none. Honesty was first of all the virtues, and one which Mr. P. ever desired to maintain, both in himself and others. He would not praise the dead because they were dead. Let his tongue be palsied before it uttered commendation of some departed men, prominent in American history, of whom he had heard animated laudations in that House. He held that the Senate of Virginia ought, in their course of public action, to be true to the opinions they held. The misfortune was, not that they acted according to their opinions, but that they held such opinions. They could not sympathize with that great life; they were unable to appreciate its noble aims, and they were right in not saying that they did. But other times were coming for Virginia. The time was coming, perhaps was not very far off, that her sons, when showing her public records to a stranger, would turn over that leaf hastily, as not likely to remember or to dwell upon it. The days were hastening on when Virginia would again come to the van of public opinion. She had stood there once—she would stand there again. If the great State of Virginia, for a quarter of a century, had not exerted any appreciable influence in the councils of this nation, it could never be forgotten that her influence was once great and salutary, and it would be again. She possessed material which under better appliances than what now existed, would yet make its due contribution to the glory of the Republic; and when that bright day should come, then, he repeated it, would this be turned hastily over, as a defaced leaf in her history. The gentleman remembered the inscription written on the monument of Moliere, who had failed, by one or two votes, of admission into the French Academy. On his death, the Academy decreed him a monument in their own hall, on which, by their order, this was written: "*Rien ne manquait a sa gloire; il manquait a la notre*"—"Nothing was wanting to his glory; he was wanting to to ours." So it might be said of this proceeding of the Senate of Virginia: her condolence was not wanting to the glory of Mr. Adams; but a due expression of regret at his loss was wanting to hers.

[Some interlocutory conversation here took place between Mr. Palfrey and Mr. Johnson, of Tennessee; after which, Mr. Palfrey continued:]

The definite object for which he had risen was to move a reconsideration of the resolution of the Senate, so that it might be amended by the substitution of the language of the gentleman from Georgia, [Mr. Stephens.] He considered that proposed amendment as fully meeting the case, and as very happily expressed. Mr. P. said he dreaded the resolution on the table. He had, indeed, voted for it, because he did not like on such an occasion to sit silent, and because he was unwilling to vote "nay" on such an occasion. In yielding his vote, he did it rather in favor of what he supposed the resolution was intended to convey, than that which it actually expressed.

Mr. P. would not speak in a disrespectful tone of any gentleman in the House, nor did he know who it was that had draughted this resolution; but, to speak the real truth, he did not know what it meant. If anybody knew what "consolidating the principles of liberty" meant, and that the French had done it, he knew more than Mr. P., which, to be sure, was not saying much. [A laugh.] No; the language was French, and sadly modern French, too. Not such French could be got out of the pages of Voltaire. It was the French of Cousin and that school. For aught he knew, the phrase in question might have been drawn from some of the speeches or papers of Lamartine, in whose proclamations and harangues, while there were many very good things, there were others, like those of a much greater character, "some things hard to be understood."

The French loved a brilliant saying as well as anybody; and they might be gratified by the enthusiastic sympathy which our resolutions were intended to express. But they were a people of taste; they bore a keen lash, and had as keen a sense of the ridiculous; and Mr. P. confessed he should not like to be present when this resolution should be read in the French Legislative Hall, for he very believed it would excite such merriment as would be little flattering to our national vanity. He hoped, for the sake of our own good taste and exactness, that the resolution would be reconsidered and amended.

When Mr. Palfrey had nearly reached the conclusion of his speech, he was interrupted by *Mr. Johnson* of Tennessee who said,—

"I want to ask a question. ('Louder.') I want to ask this question, (elevating his voice.) Would the gentleman be willing that the 'colored man' should marry his own daughter, as he was willing that he should be the companion of his son?

Mr. Palfrey—There are various considerations which would determine my conduct in the affairs of social life. The gentleman can estimate them as I do. I said, in the commencement of my remarks, that the professions of a community did not come up to its theory; and I reply to the gentleman, that I would not introduce any one into my family who would be disagreeable to them or to my friends."

Mr. Bailey next obtained the floor, who introduced his remarks with saying that he should not attempt any protracted reply to the gentleman from Massachusetts, much less did he intend to offer him the least personal disrespect. He was so much of a gentleman in his manners, that notwithstanding the abhorrence which he felt for his sentiments, he did not wish to express in his reply the slightest sentiment of dislike toward the man.

HON. HORACE MANN. It will be gratifying to many, to learn that he does not intend to resign his office as Secretary of the Board of Education at present, but will resume his duties in the summer, as soon as Congress shall adjourn. He will probably have about five months to devote to that service before the next session of Congress shall commence. [Salem Register.

Our new Charge to Rome, Dr. J. L. Martin, at present Secretary of Legation in France, has, it is said, within a few years become a Roman Catholic, and is spoken of as being remarkable in Paris for his zeal and devotion.

INCREASE OF INTEMPERANCE. A correspondent of the Whig says, it is undoubtedly a fact, that there is more rum sold in Boston, and from a greater number of places, and that more cases of drunkenness have occurred, within the past year, than the year preceding.

INTERNATIONAL COPY-RIGHT. This subject is now before Congress, and the petitions for international copy-right are referred to a special committee in the House, on which we notice the name of Hon. Horace Mann.

The Nashua Telegraph says that Rev. Mr. Bulfinch's Society (Unitarian) in that town have under consideration a project for making their church a free one.

RELIGION AWAY FROM HOME. A religious paper published in New Orleans, urges Christians coming there, to bring their religion with them, as it will be needed more than ever. Religion in that city, has received its worst wounds at the hands of its professors.

☞ NOTICE. A course of Lectures by Clergymen and Laymen on some of the Moral and Social reforms of the times, will be given, from time to time, on Sunday evenings, in the Chapel in Freeman Place, (from Beacon st.) The subjects of these lectures will be, among others, the following—

Temperance; Peace; Prison and Hospital reforms; Anti-Slavery; Relations of Man and Woman; Reforms in Education; Reforms in Criminal Law.

The first of these lectures will be delivered by Rev. E. H. Chapin on Sunday evening next, (April 30,) commencing at 7½ o'clock. Seats on the East side of the Chapel free, both in the morning and evening.

Subject,—"The present state of the Temperance Reform." Due notice will be given of future lectures.

april28

☞ MAY DAY TEMPERANCE MEETINGS. The Cold Water Army, (Girls only,) will occupy the lower floor of Tremont Temple at 2½ o'clock. The Farm School boys and children of other Institutions the platform, and spectators the Galleries. Addresses by Messrs. Gough, Bungay, and Grant. Singing by the Peake Family.

☞ EVENING MEETING. At 7½ o'clock, singing by the interesting Family of Peakes. Addresses by Mess. Gough, Bungay and others. Usual admission and Free Tickets at No. 2, Tremont Temple, enter by the Gate. Cadets of Temperance, 200 boys, pledged against Liquor, Tobacco and Profanity, will be present.

ap28 M. GRANT, Pres. B. T. A. Society.

☞ The Secretary of the A. U. A., acknowledges very gratefully the gift of an excellent Greek Lexicon and Greek Testament, with several other valuable books, to aid Mr. Fauton of Vermont in obtaining a theological education.

April 28, 1848.

☞ The Ladies connected with Rev. Mr. Barry's Society in Lowell, propose to have a sale of useful and fancy articles on May Day Evening for the benefit of the Society. april28

☞ THE MIDDLESEX NORTH ASSOCIATION, will hold their next meeting, at Rev. Mr. Chandler's in Shirley, on Wednesday, May 3, at 10 o'clock, A. M.

april28 JOS. C. SMITH, Scribe.

☞ TO AUXILIARY ASSOCIATIONS. The Auxiliaries are requested to make their Annual payments to the Treasurer, Henry P. Fairbanks, Esq., on or before the twentieth of May.

april28 F. W. HOLLAND, Secretary of A. U. A. 1m20

☞ THE FAIR IN AID OF THE PRISONER'S FRIEND ASSOCIATION. We are informed that the HORTICULTURAL HALL has been engaged for the purposes mentioned in the Circular published in the Register last week. It is to commence on May morning, and continue three days. april28

☞ The Christian Church at the corner of Summer and Sea street, having undergone repairs, will be re-opened next Sabbath for divine worship. The Sabbath School connected with the Church, will hold an Exhibition in the Evening. A collection will be taken in aid of the School. april28

MARRIAGES.

In this city, 17th inst, by Rev Dr Frothingham, Mr William H. Mackintosh to Miss Abba B. Fowle.

On Tuesday last, by Rev Dr Young, William G. Sterling, Esq., of New York, to Miss Eliza Marshall, daughter of William Whitney, Esq., of Boston.

In the First Church in Cohasset, on Sunday evening, April 16th, by Rev Mr Osgood, Mr Martin N. Bates to Miss Lydia N. Gouesns, all of C.

In Dedham, on Wednesday evening, by Rev Dr Lamson, Mr Charles J. Capen to Miss Lucy R. Seaver.

In Rowley, Mr Gorham Thurber of Providence, R. I., to Miss Lydia Herbert, of R.

In Newburyport, 16th inst, Mr Thaddeus O. Moise to Loella L. Brown.

In Lowell, April 16th, Mr Alonzo D. Whitney to Miss Adeline G. Bailey, both of Lowell.

April 17, at the Free Chapel, by Rev Mr Wood, Mr Michael Purtill to Miss Bridget McMahon.

In Marlborough, by Rev Mr Alger, Tillson W. Barker to Catherine G. Howe; Newton Darling of Blackstone to Matilda Webb of Fitchburg.

In Calais, 12th inst, Capt. William A. Mathews to Mrs Lydia T. Pike, both of Eastport.

In Manchester, N. H., 22d inst, by Rev A B. Fuller, Mr William Rogers of Watertown to Miss Sarah Ellen Derby of West Newton.

In Syracuse, April 3d, by Rev S. J. May, Mr Luther Burnett of Syracuse to Miss Amanda Conklin of Onondaga.

DEATHS.

In this city, 19th inst, Mrs Anne Parsons Carter, 70, wife of James Carter, Esq.

In Chelsea, 18th inst, suddenly, Robt Elliot of New Bedford, 75.

In Charlestown, 15th inst, Mr James Frothingham, 85.

In West Cambridge, 14th inst. Mrs Rebecca Fessenden, widow of the late Ichabod Fessenden, 77.

In West Boxford, 14th inst, Rev Peter Eaton, DD., 83, a graduate at Harvard University in 1787, and one of the few survivors in the class with John Quincy Adams.

In Fairhaven, 16th inst, Mr Jabez Delano, 85.

In Providence, 15th inst, Rebecca W., wife of Enos W. Weeden, and daughter of the late Capt Daniel Petley, in the 42d year of her age.

In Wexford, Canada West, Mr Daniel Aiken, 120. He had, during his life, contracted seven marriages, and had 570 grand-children and great-grand-children—300 boys and 270 girls.

CONSUMPTION. This terrible disease is commonly attributed to our climate. But if the climate were too blame, the disease would have been inflicted on that, and not upon the people. We think the fault is in the people, and that if the people would keep the skins of themselves and their children properly washed, and abstain from gluttony, poison, and idleness for a generation or two, consumption would be no more known than is now, in good society, the disease for which scratching and sulphur are the principal remedies.

However, consumption prevails as matters are, and picks off the best and prettiest of us, in our prime. In this state of things we must do the best we can, piece out and patch out the web of life, with journeys, voyages, and medicines. Of all the medicines we know of, Dr. Wistar's "Balsam of Wild Cherry" is what we should first recommend. We have in our office a living proof of its efficacy, who, but for it, would have been beneath the sod long ago. The inventor of this medicine, Dr. Wistar, was a man of science, of humanity, and undoubtedly prepared the remedy in its best form, and the public may rely upon Mr. Fowle for the genuine article. [Boston Daily Chronotype, Jan. 18, 1847.

None genuine, unless signed I. BUTTS on the wrapper.

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THE Subscriber would be glad to receive into his family two or more lads for the purposes of instruction. He would prefer those who are pursuing studies preparatory for College, but will take any above the age of eight years.

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[*From Pres. Olin, of the Wesleyan University.*]

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William H. Campbell, editor N. Y. Dist. School Journal.
Daniel Webster, U. S. Senator,
Thomas H. Benton, " "
John Davis, " "
Jefferson Davis, " "
S. A. Douglass, " "
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april28 1is2os

THE CHRISTIAN EXAMINER AND RELIGIOUS MISCELLANY, No. CXLVII,—for May, 1848.

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Art. I. Thomas Shepard, and the Early Fathers of New England.
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III. League of Universal Brotherhood.
IV. Jonathan Edwards.
V. The Revelation of St. John.
VI. The Piscataqua Association of Ministers.
VII. Catholic and Protestant Missions.
VIII. Rev. Jason Whitman.
IX. Blindness and Idiocy.
X. Whitwell's Translation of Romans.
XI. Notices of Recent Publications.
XII. Intelligence.

THE GOSPEL NARRATIVES; their Origin, Peculiarities, and Transmission. By Rev. Henry A. Miles.

GENERAL FEATURES OF THE MORAL GOVERNMENT OF GOD. By A. B. Jacobs. M. A.

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MEMOIR AND SERMONS. Now in press, and will be published in May, *A Volume of Sermons,* by the late Rev. W. B. O. Peabody, D. D., of Springfield, Mass. This volume will be accompanied with a Memoir of the Author, by his Brother, the Rev. O. W. B. Peabody of Burlington, Vt.

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[illegible] cents and $1.00.)

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REFERENCES.—Prof. Beck, Rev. R. M. Hodges, Cambridge, Jas. Brown, Esq., (Little & Brown,) Boston.

For further particulars, address Mr and Mrs Mack, care of S. O. Mead, Esq., Boston.

Dec. 1st, 1847. osly april22

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POETRY.

For the Register.

ODE TO LOUIS PHILIPPE.

And thou art fallen! The kingly crown
France placed upon her favorite's head
Is from thy locks of snow cast down,
Nor that alone,—thine honor's fled.
Meet heir-looms for a royal line
Courage and wisdom both were thine.
Where were they in that mournful hour
When trembling hands resigned thy power,
And hasting feet scarce bore thee through
The gate that shut thy halls forever from thy view?

Oh, aged monarch, hadst thou died!
With thy few faithful ones around,
Hadst thou the people's rage defied
To stain once more with royal blood the ground!
Or better, in thy palace calmly seated
Like Rome's grey senators of old,
Thy look, like theirs, had Gallic rage defeated,
Had tamed the savage and o'erawed the bold.
Yet hadst thou fallen, honor'd were thy fall,
There where thy father fell, where Louis died,
Where at thy renovated country's call
Thou worest first a monarch's robe of pride.
No hurried flight, no mean disguise,
Had saved for dark regret thy scanty years,
Nor wouldst thou watch, with strained and tearful eyes
Where thine own kingdom's shore forever disappears.

Yet not, oh kingly head bowed low,
Let man insult above thy misery!
But rather draw oblivion's veil for thee
Around the wrongs that brought the avenging blow!
If thou too proudly, in the hour
Of might, didst grasp the reins of power,
Let Europe's peace by thy firm hand sustained,
Let France's honor o'er the world maintained,
Let civil discord quelled, the assassin's aim
Braved and defeated, witness to thy fame.
Before thy God thy hoary head bow down,
And may thy sorrows win a brighter crown!

But thou, emancipated France!
Joy to thy vine-clad hills, thy flowery plains!
Floating from all thy grey, majestic fanes
Swells the Te Deum for deliverance.
Not in the spirit of thine earlier day,
Defying God and man, dost thou proclaim
Thy new-sprung Freedom, and with sword and flame
Prepare o'er earth to win her desperate way.
Lo, while the throne is to the fire consigned
Before what symbol bend these armed bands?
Thine image, Savior! Borne by reverent hands,
The Son of God, the Friend of human kind.
Be thou their king; and from henceforth no throne,
Save thine in every heart, in rescued France be known!

Nashua, N. H. S. G. B.

MISCELLANEOUS.

INCIDENTS OF THE LATE REVOLUTION.

On Thursday a lady whom we knew had a little child dying. She was kneeling beside it, when a crowd forced open the doors to ask for arms. They penetrated to the room where the lady knelt by the cradle, and instantly these fifty men knelt too, and prayed for the safety of the child: then they all departed quietly, writing on the walls outside as they went away, "Respect this house; for death is here."

The "Constitutionel" says: "The citizen Chalon d'Arge, one of the Special Commissaries appointed by the Minister, after having concerted with Captain St. Amand, Commandant of the [illegible] jewels, objects of art, &c., found there. These gentlemen soon ascertained that the people had respected the various articles scattered about.—The apartment of the Duke of Nemours had alone been thrown into disorder, but nothing was taken away. The apartments of the other members of the royal family remained intact. Not a picture was touched in the saloons of the late Duke of Orleans, containing as they did, a celebrated collection. The most valuable pictures were taken to the Louvre, under the direction of M. Merimee. A great quantity of coined money was found in the different apartments; a man of the people conceived the idea of throwing all this money into a bagnoire, over which he placed a coverlet, so as to give it the appearance of a couch. He then placed himself on it, and waited in that position until some persons came up who could save the treasure which he had collected. To give an idea of the wealth thus preserved, we may state that on Saturday alone four fourgons, and on Sunday two others, transported to the Treasury masses of silver plate, as well as coffers containing the diamonds of the ex-princesses. In these fourgons there was property to the amount of several millions. The same people who had contributed to save these valuable articles helped to pack them up, and escorted them to the National Treasury. It was a touching sight to see these hard hands taking up, with the greatest precaution diamonds, necklaces, and jewels of all kinds. It is useless to say that not an article in the inventory was missing. When M. Bastide and M. Bixio, who had been entrusted by the Provisional Government to take charge of the jewels and other valuable property left behind in the Tuileries, and which had been collected and packed up by men of the people, and an inventory taken of them under the superintendence of a student of the Polytechnic School and a National Guard, the Government Commissioners found the chests, trunks, and other packages in which they had been placed, under the charge of some of the people who had been employed in collecting them. When the whole were removed, one of the men went up to M. Bastide, and said, 'Sir, we have been forgotten since yesterday. It is now twelve o'clock, and we have not yet had anything to eat. Can you order us some bread." All present were deeply affected by this proof of disinterested fidelity in men, resisting the temptation of property at their command greater in value than any they had ever before seen, and demanding a piece of bread as their only reward. M. Bastile repeatedly urged the man who spoke to him to give his name, but he constantly refused, saying,—"We want nothing more. We can earn our food by our labor.—To-morrow we shall return to work, and to-day ask only for the bread we have been unable to obtain." They were then fed and took their departure with the same resolution."

During the heat of the late contest, an armed man was caught in the act of stealing a silver spoon. Immediately the brave men who were fighting with him, perceiving what he had done, said, "You do not belong to our cause—we disavow you. Down on your knees this instant—and we will show you how we treat thieves!"—At the same moment five balls struck him, and he fell dead." The following is from the 'Presse:'—"A young girl was present at the last massacre of the Municipal Guard of the post of the Place de la Concorde, which fired on the 5th Legion. There remained only one of these unfortunate men. 'Mdlle.' cried M. d V——, commandant of the firemen, 'you may save this man!" 'What must I do? I am ready!" 'Throw yourself into his arms, and claim him as your father!" The young girl threw herself at the same moment into the arms of the Municipal Guard, and, weeping, cried, "Gentlemen, in the name of God, spare my father, or kill me with him!" At the same moment the muskets of the assailants were lowered, and the Municipal Guard, protected by his liberatress, was saved.

REV. DR. CARLILE (OF LONDON) ON THE RECENT REVOLUTION.

Europe is in motion. Every nation on the European continent is in motion. Change follows change—revolution succeeds revolution with unbroken regularity, and as yet we see only "the beginning of the end." The young Republic of France is acting with noble energy, and notwithstanding all the ominous predictions of its interested enemies, my belief is that it will weather the storm. The members of the Provisional Government are acting with surpassing energy, and they are commanding the respect of those who have no sympathy with their republican views. Our own government was among the first to declare that the people of France had a perfect right to choose their own form of civil polity, and that while they should keep to their own business, they have nothing to fear from British interference. The simple truth is that THE PEOPLE of this land would not sanction in our government any hostility to the recent movement in France. We have had several commotions during the last month in this city, and still more serious riots in Glasgow, Edinburgh, and some other cities and large provincial towns; but the middle classes have not sanctioned these proceedings. We have no prospect of any immediate organic change in our government; but we shall reap, however, many precious fruits from the French revolution. The former revolution gave us the reform bill—the present, if I am not much mistaken, will secure for us religious freedom.

The state of Ireland is very alarming. The people have always sympathized with France; and France has always sympathized with them. My belief is that the new leaders, since O'Connell's death, cannot check the progress of the popular movement, and that the day is not distant when instead of simple Repeal they will demand *national independence*. This I have foreseen for several years. The Repeal party have always thought of this as their ultimatum, though, for prudential reasons, they refrained from saying so. Recent events have removed all reserve, and they now openly avow their determination. They have now a deputation in France to offer their congratulations to the people and the Provisional Government. [N. Y. Evangelist.

A LESSON FOR POLITICAL ASPIRANTS.

It is a most instructive circumstance in our history, that when James Madison, then at the head of the government, manifested a reluctance to favor a declaration of war with England, a committee of three was despatched from a republican caucus, to communicate to him the determination of that party to insist upon the measure. The experienced wisdom of that great statesman was overruled and constrained by the short-sighted zeal of less wary politicians. Of that caucus, Henry Clay and John C. Calhoun were master-spirits, and of that committee they were members. Although quite young men, they had, by their genius and eloquence, even then acquired the greatest degree of popularity that can be attained in the sphere of statesmanship. The whole nation was waiting, with admiring eagerness, to confer upon them, one after another, its highest hour. They had their way, and war was declared. When the revolutionary series of Presidents was brought to a close on the retirement of James Monroe, the hero of New Orleans took from Mr. Clay so many of the votes of the South and the Middle States, as to leave them both distanced in the race. The popularity of Jackson only yielded to that of the hero of Tippecanoe; and a fresh crop of military chieftains has just been reared, to destroy, in all probability, the last chance of those veteran aspirants for the great prize. It is not the least of the eminent services they have rendered their country, that in their baffled ambition, the distinguished statesmen and truly great men whom we have named, teach to all coming times the salutary lesson, that, if politicians will have war, they must step aside forever from the paths of honor, and relinquish the posts of power to overshadowing rivals, created by their own suicidal hands. It is not unlikely, as just intimated, that the lesson will be corroborated by the political results of the war in which the country is now involved. Let us hope that it may make a deep and durable impression upon the mind of [illegible] person whom it [illegible] When the leaders of parties become convinced, that in promoting warlike measures and a military spirit, they are digging their own graves, we may confidently rely upon perpetual peace." [N. A. Review.

ZEALOUSLY AFFECTED IN A GOOD THING.

[We take the following from the Palladium, where it appears over the signature of "D. M."—]

Well do I remember spending one year and a half in Delaware county in this state, breaking new ground. During that time revivals of religion were constant, the result of which was, four churches were planted in that county. From that field of mountains and vallies, I occasionally merged out into the counties of Green, Albany, Saratoga Montgomery and Otsego. In all these counties, I bestowed more or less labors and saw God's glory.

In 1817, I penetrated as far west as Cayuga county, where Elijah Shaw was then laboring, while the fire of revival was spreading wherever he went. I met him in the town of Auburn, with his pants patched on both knees, and his coat served in like manner at both elbows. But never shall I forget his language of zeal, and the heavenly devotion that then glowed on his countenance. At that time I wore patched clothes myself. Several months were there spent as a colleague laborer with brother Shaw, over an extended field. In 1818, I arrived in Ontario county, where after travelling in that and adjacent counties for two years, my labors began to be more local. But up to this time, with all that had been contributed to me where I had bestowed labors, I had in four years spent about two hundred dollars, given me by my father.—I was, however, at that time in the prime of youth and strength, and felt like suffering joyfully the loss of all things, that I might win souls to Christ. Nor was my case at that time a solitary one. The pioneers of Christian liberty in the great state of New York, were a company of sacrificing young men. Under their intense labor several of them wore out in early life, and went home in a blaze of glory.

THE ANT, THE BUTTERFLY, AND THE LITTLE FISH.

It happened once, that all the animals, beasts, birds, fishes and insects, assembled to hear a lecture from one of their number; I have not been informed who was the orator. The subject of the discourse, was the duty of living to do good: and the audience seemed much delighted with the number and variety of the motives presented. As they went to their respective homes, after the performance, they thus moralized to themselves.

Said the ant, "This sermon is a very good one for some folks, but it has no sort of application to me. What can such a poor, little, crawling thing as I do for the good of the universe! Besides, I have so large a family of my own to provide for, I would not live so useless a life as he does.

Said the butterfly, "I am really ashamed of the ant, who has such stores laid up, that she does no more good with them. I am sure if I were half as rich, I would supply all the poor of the neighborhood. But when I can hardly get enough for myself, how can I help others?"

The little fish complained that he had neither time, nor talents, nor opportunity of doing good; he was so insignificant that he had no influence; and moreover, he had to get food for himself, and take care that he did not become food for others. If he were only as large and strong as the whale, he might be useful.

Thus each excused himself; and, on the whole, the chief result of the discourse was to convince each, that his neighbor was without excuse.

MORAL. People who do not do their duty in the situation in which they are, would not be likely to do it in any other.

REMARKABLE PHENOMENON AT NIAGARA FALLS.

The Buffalo Express of March 31 has the following:

The water in the Niagara River, at the village of Black Rock, fell during night before last, three feet lower than it was ever known before, and during the day yesterday rose again only about six inches. The stage of the water in the river is frequently changed by strong northeast gales, that force the water in the lake towards its western extremity, but a fall so unparalleled—and at a time when severe storms are seldom known, and while the weather is so exceedingly mild and propitious here—can scarcely be accounted for from such a cause. The water in our harbor has not perceptibly receded.

A letter from Niagara Falls, of March 30, says—"The Falls of Niagara can be compared to nothing but a mere mill-dam this morning! In the memory of the oldest inhabitant, never was there so little water running over Niagara's awful precipice, as at this moment! Hundreds of people are now witnessing that which never has, and probably never may again be witnessed on the Niagara River. Last night at 11 o'clock the factories fed from the waters of this majestic river were in full operation, and at 12 o'clock the water was shut off, the wheels suddenly ceased their evolutions, and every thing was hushed into silence. Various are the conjectures as to the cause; the most reasonable of which is that Lake Erie must be making a grand delivery of ice, and that the mouth of the Niagara, although large, is not quite enough to take in the whole at once, and that the consequences are, back water. Two men this morning rode in a buggy one-third of the way across the river, from the head of Goat Island toward the Canada shore—the wheeling was excellent, the rock being as smooth as a floor. They drove outside of the island known as "Allen's Island," and turned round—a thing which has never before occurred! The "Table Rock" on the Canada side of the river, looks rather "hard up;" the veil which has always protected it from public observation, has been removed, and nature's works have been left exposed to the gaze of a cold and criticising world."

ANTI-MONDAY CONVENTION. The undersigned, not believing in any day of the week, and especially opposed to Monday, regarding it as heathenish in its origin, and calculated to keep back the progress of social cleanliness by fostering the absurd notion that people can only wash on that day, earnestly call the attention of the good people of this commonwealth to the subject of the immediate abolition of Monday from the calendar and from creation.

A convention will be held at the Antitheon on Saturday, April 1st, where all interested in the matter, and especially laundresses, tubmakers and soapboilers, are respectfully invited to attend.

ALMOST ALICLIAN,
WELL-WASHED WHITEFACK,
NO SPOT OR WRINKLE,
ANTISUDS NOTUS,
} Committee.

☞ We copy the following from the outside cover of "Annals of the Propagation of the Faith." The same work from which was taken the Vicar General's Letter.

THE INSTITUTION FOR THE PROPAGATION OF THE FAITH has solely for its object to assist by prayers and alms the Catholic missionaries who are charged to preach the gospel to foreign nations. The prayers are a *Pater* and *Ave* each day. It will suffice to say, for this purpose, once for all, the *Pater* and *Ave* of our daily morning and evening prayer, and to add the following invocation: "*Saint Francis Xavier, pray for us.*"

The alms is only one-half penny per week.—One member is charged to receive the subscriptions of ten, the amount of which he hands over to another member, who receives ten similar contributions, that is a hundred subscriptions. Donations made by persons not members, or by members over and above the ordinary subscriptions, will be gratefully received.

[illegible] the other at Lyons, distribute the alms to the different missions. A return of the sums received, and of their appropriation, is inserted annually in the *Annals of the Propagation of the Faith.* This collection, which is destined to serve as a continuation of the *Lettres Edifiantes*, and to the [illegible] of which each member, without paying more than the ordinary subscription, is entitled, appears six times a year. A number is distributed to every ten members.

The *Institution for the Propagation of the Faith* has, from its first foundation, been highly favored and warmly recommended to the faithful by the Holy See. The sovereign pontiffs, Pius VII, Leo XI., Pius VIII., and Gregory XVI., by their rescripts of March 15th 1823, May 11th 1824, September 18th 1829, September 26th 1831, November 15th 1835, and January 22nd 1837, have granted to all the members of the Institution, in the dioceses where, with the consent of their respective bishops, it shall be established, both in France, and in all other countries in communication with France, the following indulgences, applicable to the souls in purgatory:—

1st. *A Plenary Indulgence* on the festival of the Finding of the Holy Cross, the anniversary of the first establishment of the Institution at Lyons in the year 1822; on the festival of Saint Francis Xavier, patron of the Institution; and once a month, on any day at the choice of each subscriber, provided he says, every day within the month, the appointed prayers. To gain the indulgence, he must be truly sorry for his sins, go to confession, receive the holy communion, and visit devoutly the church or oratory of the Institution, if it has one, and if not, his parish church or chapel, and there offer his prayers for the prosperity of the Church, and for the intention of the Sovereign Pontiff. In case of sickness or infirmity, subscribers are dispensed from the visit to the parish church, provided they fulfil, to the best of their power, and with the advice of their confessor, the other necessary conditions. Where the Institution is not yet established, a visit to any church or chapel will suffice.

The Indulgence attached to the two festivals of the Finding of the Holy Cross, and of Saint Francis Xavier, may, upon the prescribed conditions, be gained, at the choice of each subscriber, either on the day of the festival, or on any day within their octave, or on the day to which their celebration shall be attached by the Bishop.

2d. *An Indulgence of a hundred days*, each time that the prescribed prayers, with at least a contrite heart, will be repeated, or a donation made to the missions, or any other pious or charitable work performed.

PERSECUTION IN THE CANTON DE VAUD.—The following extracts are from a letter which has just been received from a gentleman connected with the Free Church of the Canton de Vaud. It will be seen that the prospects are a little more favorable than formerly, although the Council of State is furnished with full powers, so as to be able to put down all religious meetings connected with the Free Church during the next fifteen months:

"After a long and interesting discussion in the Great Council, the persecuting law has been rejected by a great majority. But the full powers have been again granted to Government against us. Even before this, six or seven ministers have been separated from their flocks, and for the present we are at the mercy of the Council of State. Still it is evident the cause of liberty has made some progress. Many new friends have joined it. Even among Radicals, the minority who resisted the full powers was larger than it has ever been—40 against 67.—The mind of the Assembly has undergone some modification in favor of toleration. Mr. Monod of the National Church preached and printed a very strong sermon against persecution, which has produced much impression. Upon the whole, we think the cause has made some real progress, and opened a door of hope for future times. Meanwhile, the actual state is very sad, particularly in churches deprived of their pastors. It is a great affliction for these small flocks; however, most stand together. Hardly any people have returned to the official Church; but there is some discouragement and fear, particularly since the full powers have been granted for a space of fifteen months, which is very long. Therefore, we need more and more the intercessions of our friends and brethren, and continue to commend ourselves to their affectionate prayers. We have been very much encouraged by the testimonies of your love, and the help granted by the Continental Committee of the Free Church."

The next extract was written two or three days later:

"No arrete against meetings for worship has been made known yet, so that for the last days we were free, legally speaking; notwithstanding which a meeting for worship was dissolved by the police on last Sunday evening, and, strange to say, yesterday morning a conference of nine pastors, who, after having conferred together, were about to dine, was also dissolved by them. It will show you in what arbitrary hands we are. We were in hopes that the discussion of the Great Council, &c., had produced some effect, and that our leaders were disposed more or less to shut their eyes. But these doings of the police make it questionable. Still we hope and trust in the Lord, that he will not leave us in such unmerciful and arbitrary hands, but that, some way or other, he will come to our help." [Edinburg Witness.

THE WALDENSES. Amongst the many recent advances in the progress of Liberal opinions in Italy, there is not one which will be hailed with greater interest and satisfaction to the people of England than the one which we are this day able to announce. The King of Piedmont, Charles Albert, has at length accorded to his Protestant subjects, the Waldenses, the full benefits of religious freedom and civil equality. Our historical readers will remember that this remarkable race of early and consistent reformers has excited the greatest interest from the days of Cromwell downwards, and it is not many years since their sufferings and grivances formed the subject of an animated debate in the House of Commons. It is satisfactory to see that the well-understood progress of liberal and enlighted Government has spontaneously performed an act of justice, which foreign interference could not legitimately command. [Observer's For. Cor.

REFORMATION IN DUBLIN. Nine persons, including the Rev. James O'Sullivan, late a parish priest of the diocese of Kerry, and John Fitzgerald, Esq., renounced the errors of Popery, under the direction and instruction of the Rev. Thomas Scott, and the reformed priests in connexion with the Priest's Protection Society, and subsequently received the holy communion, on Sabbath last, in St. Thomas's church.

AMERICANS IN PARIS. Two letters from Americans in Paris appear in the Boston papers—one from George Sumner, in the Advertiser, and one from S. G. Goodrich, in the Courier. Mr. Sumner thinks that the result of the National Assembly, convoked on the 20th of April, will be the adoption of our Constitution; a President and two Chambers. From his intimacy with Lamartine, Mr. Sumner may be supposed to speak authoritatively. Mr. Goodrich's conclusion is, that "ere the sky is cleared, still further tempests must sweep over France, as well as other nations."

PROBABLE DEPOSITION OF THE POPE. That Pius IX. is *in extremis* as a civil and ecclesiastical potentate, is now placed beyond a doubt, by tidings which have reached Dublin from Rome.

Dr. Miley, the *soi-distant* confessor of O'Connell, has written a letter to the Earl of Clarendon, published in the *Freeman* of Saturday last, informing his Excellency that the Pope is about to yield to the overwhelming influence of a faction, which the reverend Doctor declares to be abetted by Lord Minto. But Dr. Miley is quite mistaken in ascribing the prostration of the Pope to British interference. The alleged successor of St. Peter is the real author of his own downfall. The plain truth is, that the reforming Pontiff was exchanging his tiara for the *bonnet rouge*; and in endeavoring to unite Jacobinism with Romanism (as some priests in Ireland labor to do) he found that Popery and popular movement are totally incompatible. A Pope crouching to mob influences must prove the destroyer of the Papacy which has no strength but in blind submission.

CELEBRATION OF WASHINGTON'S BIRTHDAY IN ROME. A correspondent of the Boston Courier, under date of February 28th, says: "The Americans in this city celebrated the birth-day of Washington by a banquet. Mr. Cooper, of Pennsylvania, presided on the occasion, and all the proceedings went off with great enthusiasm. Mr. George S. Hilliard, of Boston, made a most eloquent speech, and was followed in an able manner by the Rev. Mr. Hedge. A felicitous poem, abounding with humor and sparkling wit, was recited by William W. Story, of Boston. He was followed by Crawford, the sculptor, in a speech that came from the heart."

BLESSING A FLAG. We find the following in the *Univers*: Two days back, as the Archbishop of Paris was returning to the archiepiscopal palace, he found some National Guards at the gate. "What can I do for you, gentlemen?" he asked. "We have here," said one of them, "the first flag given to the National Guard *mobile*, and we have come to ask you to give it your benediction." The Archbishop replied: "With all my heart, my friends. I bless your colours and yourselves." The National Guards then withdrew.

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[Extract from recommendation by Rev J. Martineau.]

LIVERPOOL, July 27, 1846.

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march18 eopos&is6mos

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CHARLES W. GOODNOW.
april15 1tisostf

DANCING AND THE CALISTHENIC EXERCISES, Minervan Hall, 339 Washington street MR. SULLIVAN, Professor of Dancing and Calisthenics, just arrived in this city from London and Paris respectfully announces to the Ladies and Gentleman of Boston, that he has now opened in the above Hall for the purpose of giving instruction in the most admired and fashionable Dances which he has acquired from the eminent Professors, Mons. E. Coulon and Cellarius, in the above cities.

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DORR'S DISCOURSE ON WHITMAN. Just published, by BENJ. H. GREENE, 124 Washington street,—A Discourse on the Life and Character of the late Rev. Jason Whitman, delivered in the First Congregational Church in Lexington, Feb. 27, 1848, by Rev. Theodore H. Dorr, Minister of the Second Congregational Society in Lexington. 3t april8

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[Extract from a letter by Rev. Dr. Francis of Cambridge.]

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